The Outlook

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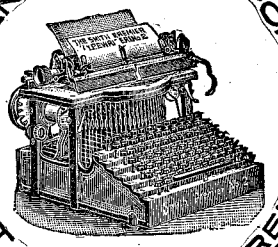

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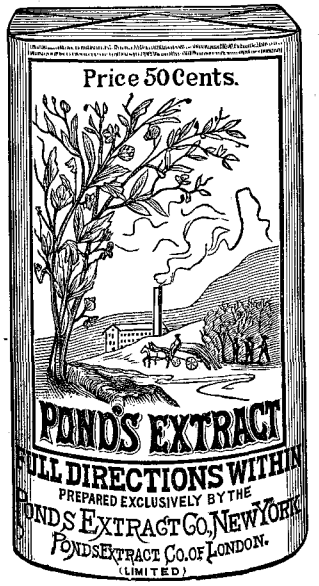

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The Outlook

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PRESIDENT M'KINLEY'S message to Congress asking for authority to appoint a non-partisan Currency Commission is an extremely cautiously worded document. Apart from the declaration that the "several forms of paper money offer, in my judgment, a constant embarrassment to the Government and imperil a safe balance in the treasury," there is nothing to suggest the line upon which the President thinks the revision of our financial system should be conducted. The report of the Indianapolis Conference, asking for the appointment of a commission, is commended to the favorable consideration of Congress, but the President in no way commits himself to the recommendation of this Conference that the greenbacks be retired. He distinctly states that the Commission he desires to appoint should be made up of representatives of all parties in order that the result of its deliberations should carry weight with the entire public. There is nothing in the message to embarrass the work of our Bimetallist Commission abroad. When the message was received by the House of Representatives on Saturday last a resolution authorizing the appointment of the Commission was promptly passed by a party vote. The opponents of the resolution took the position that the revision of the financial system was the duty of Congress, and that this duty could not and should not be evaded by the appointment of a Commission whose recommendations would be predetermined by the present views of the men appointed thereon. In the Senate no action was taken, as debate could not be restricted, and an immediate adjournment was desired.

❀

The Senate passed the Tariff Bill on Saturday last by a vote of 40 to 30. Thirty-seven Republicans, two silver Republicans—Jones and Stewart, of Nebraska—and one Democrat—McEnery, of Louisiana—voted in the affirmative. Twenty-eight Democrats and two Populists—Harris, of Kansas, and Turner, of Washington—voted in the negative. After the passage of the Tariff Bill an unsuccessful attempt was made to secure a vote on the resolution asking for an investigation of the agreement made by the last Administration to sell the Government's interest in the Union Pacific to the Re-organization Committee of the Company. Action on this resolution was prevented by Senator Thurston, of Nebraska, the former attorney for the road. At nine o'clock the Senate adjourned, and the special session of Congress closed.

❀

The speeches on the tariff last week were almost exclusively from the Democratic side, the Republicans taking the position that the speedy enactment of the bill was of more importance than appeals in its behalf. The one important speech made was that of Mr. Bailey, of Texas, the young leader of the minority in the House. Mr. Bailey's speech fully justified his elevation to his present position. The part of the speech which dealt with the general principles of free trade covered, of course, familiar ground, but the argument was expressed with exceptional terseness and power. Replying to the protectionist declaration that "the country is suffering beyond description from the industrial invasion of goods from other countries," Mr. Bailey showed that the importations during the 34 months under the Wilson law had been but $2,170,000 as against $2,387,000,000 during the last 34 months under the McKinley law. The existing depression, he said, could not be attributed to the in-

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crease of imports. Even had there been such an increase it would not have brought disaster, but an increase in our exports. He added:

> The gentleman from Maine knows as well as I do that if each nation in the world should forbid its citizens to buy commodities produced in other countries, international commerce would be completely annihilated, because there could be no sellers if there were no buyers. And yet, though he will not deny that the absolute prohibition against foreign buying would totally destroy foreign selling, he will not admit that a restriction on foreign buying correspondingly restricts foreign selling. . . .

On the question of trusts Mr. Bailey continued as follows:

> Trusts are the legitimate and unavoidable outgrowth of protection and both aim at the same end. Each is intended to enable the manufacturers to escape competition. You had prepared a bill intended to prevent foreign competition, and you avowed that domestic competition would sufficiently reduce the price of commodities to the people. . . . To the first paragraph of the bill we offered an amendment which provided that if the domestic manufacturers did combine to escape domestic competition, they should have no benefit of your protection against foreign competition. Did you, gentlemen, join us in this proposition, as we had reason to expect, if you were really in favor of competition? . . . The advantage which your differential gives to the Sugar Trust exceeds $4,000,000 annually, while the reports of its own officers show that it declares dividends of $7,125,000 per annum. Subtracting the $4,000,000 which you give from the $7,125,000 which it declares in dividends, it shows an earning capacity of $3,125,000 without your assistance, which is at least 15 per cent. on the actual value of the property.

❀

But the portion of the speech having the greatest importance was not that in which he spoke for the entire Democratic party, but that in which he defended the tariff position of its now dominant agricultural element. In the most uncompromising terms he declared the policy of "free-trade in raw materials" to be contrary to Democratic tradition, contrary to free-trade theory, and contrary to all principles of justice between classes and sections. Respecting Democratic tradition Mr. Bailey showed that the historic Democratic tariff of 1846 affixed high or low duties according as the articles taxed were luxuries or necessities, without regard to whether they were the product of agricultural or manufacturing labor. When the new policy of discrimination between raw materials and finished products was adopted in 1886, the vote in the Ways and Means Committee in favor of the change was but five to four, and all but one of the five have since left the Democratic party. The policy was not Democratic, but was foisted upon the party by men who are not now Democrats, with the avowed purpose of winning the vote of men who were not then Democrats. So far from being consistent with the principles of free-trade, the new policy gave the manufacturers more protection than the Republican policy itself, for it not only exempted them from any share of the duties imposed for the sake of public revenue, but also made necessary a higher average rate of duties on manufactures, by removing raw materials from the dutiable list. "I cannot," said Mr. Bailey in conclusion, "find language strong enough to denounce a policy that would lift the burden of this Government from the great manufacturing establishments, and lay it with crushing weight upon the farms. . . . I do not plead for special privileges for the farmers. I only plead . . . that all shall stand equal before the law." The applause with which these declarations were received indicates that the Democratic party will enter the next campaign with a tariff programme which will still further strengthen it in the farming districts, even if it still further weakens the party in the manufacturing cities.

❀

The falling off in the Government's revenue from the liquor tax during the last few years has given wide circulation to two sets of illusory statistics. The one has seemed to demonstrate a great increase of abstinence during the business depression, and the other to demonstrate that a tax of $1.10 a gallon on whisky produces less revenue than a tax of ninety cents a gallon. Mr. Frederick Perry Powers, of Washington, has performed an important public service in showing the real significance of the figures on which these conclusions have been based. The Wilson law, which was enacted the year after the depression began, did something more than raise the tax on whisky from ninety cents a gallon to $1.10; it extended the period during which the Government would store whisky untaxed from three years to eight years. During the months just pre-

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vious to the increase in the tax, the distillers took out of the Government warehouses vast quantities of whisky in order to make a profit of twenty cents a gallon from the advance in price certain to result from the change in the tax rates. For several months after the higher rate went in force hardly any whisky was taken out of bond. Since that time whisky has been taken out and taxed only as it has been needed for immediate consumption. But the distillers have gone on making as much liquor as ever and storing it in the bonded warehouses to "age" at the Government's expense. On the first of July last year, there were already 55,000,000 gallons in the warehouses which had been stored for over three years, and which under the old law would now have to be taxed and stored at the distillers' cost. In this way the Government again loses its normal revenue. There is danger, as Mr. Powers points out, that the whisky trust, having secured all possible profit out of the increase of the tax, will soon secure a lowering of the rate, on the ground that a lower rate would yield a larger revenue. As a matter of fact, were it not for the unjustifiable extension of the bonded period from three years to eight, the $1.10 rate would already be yielding a larger revenue than the ninety cent rate.

❀

The discussion in Congress of the sugar schedules have called renewed attention to the present conditions of the sugar-beet culture. As it is to-day, its origin in Europe was due to Napoleon I., who reorganized the industry, being moved thereto by the blockading of importations of cane-sugar into France. At the present time the sugar-beet industry is one ot the leading agricultural departments in most European countries. Its export trade has been rapidly increasing. A writer in "Bradstreet's" points out that in 1872 Germany exported less than 15,000 tons of sugar, but in 1895 the export exceeded a million tons, the total production in the same year being less than two million tons. Germany now produces from beets more sugar than the world's total production from tropical cane twenty-five years ago. The influence of the sugar-growing and manufacturing interests of Germany, Austria, Italy, and Russia, with the Governments of those countries, is shown in the bounties upon exports intended to enlarge the foreign trade in beet-sugar that cane-sugar will be practically driven out of the market. Yet this bounty system is responsible for some peculiar features of the sugar trade. "Where the American pays for granulated sugar 5 cents a pound, the German citizen pays 6¼ cents, the Austrian 8⅜ cents, and the Frenchman 10 cents." In ten years the world's production of beet-sugar has increased 78 per cent., while that of cane-sugar increased only 41 per cent. Though the cultivation of beet-sugar in this country dates back to 1835, the industry was a failure until the year 1879. Certainly it would be desirable if we might raise our own sugar. During 1896 fully one hundred million dollars was paid for sugar imports, of which at least one-quarter was for beet-sugar.

❀

The discovery of gold in the Klondike region, just over the Alaskan frontier in Canada, has brought the problem of transportation vividly before the public. Crowded steamers have already left from our Pacific ports for St. Michael's, at the mouth of the Yukon (whence passengers are transferred to boats of light draught for the river passage of nearly 2,000 miles) and to Juneau and Dyea, for the shorter but harder journey across country. The Canadians have shown much energy in their plans for transportation, both by boat and overland. The Ottawa officials telegraphed to Washington, requesting that Dyea, at the head of the Lynn Canal, in the disputed territory between Alaska and Canada, be made a sub-port of entry for goods going into the Yukon country. Dyea is about fifty miles north of Juneau. Secretary Gage immediately complied with this request, and also agreed to send a man with the goods over the mountain summits where the fees could be collected at the first post in what we acknowledge to be Canadian territory. It is possible that the Canadian Customs Department will place its officer at Dyea so that fees may be paid there. Two Canadian officers will be sent up from Victoria, one for each of the passes utilized by those sending goods to the Yukon. Cana-

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dians are well pleased with our speedy reply to their request, a reply which will do much to prevent any possible exclusion of Americans from British Yukon regions. Canadian officials say that there is nothing in the treaty between Great Britain and the United States to prevent such action, but that, as a matter of policy, the action would be extremely unlikely.

❀

The most ambitious Canadian plan for reaching the Klondike is that of a railway extending northward from Sault Ste. Marie, crossing the Canadian Pacific at Missanabie, and reaching James Bay (the southern extension of Hudson Bay) at the mouth of Moose River, the distance being about four hundred miles. From this point there is a stretch of thirteen hundred miles of open water to Chesterfield Inlet; thence 175 miles of railway would connect with Great Slave Lake. That Lake and the Mackenzie River give a stretch of navigable water fourteen hundred miles in length. The Mackenzie delta could be connected by fifty miles of railway with the Porcupine River, an important tributary of the Yukon. Our own plans of increased transportation are still in an inchoate condition, but they contemplate increased steamer service and the building of a railway. The most picturesque method of transportation is proposed in the renewed suggestion of Dr. Sheldon Jackson, the well-known Alaskan missionary and recent Moderator of the General Assembly. For years Dr. Jackson has urged an adequate Government appropriation with which to stock Alaska with reindeer. He declares that there are about four hundred thousand square miles of territory in Alaska not suited to agriculture or grazing and without a sufficient supply of food for the Eskimo inhabitants. This region is covered in large part with a long fibrous moss, the natural food of the reindeer. Dr. Jackson's humane scheme would save the Eskimos from extermination by giving them a continual supply of meat, fur clothing, and means of transportation. This latter end is now a more desirable one than ever, since temporarily at least, the problem of overland transportation might be solved by the proposed use of reindeer.

During the past few months the decline in the commerce of the port of New York has justly been a subject of much comment in the business world. While the commerce of this port has hitherto been about three-fifths of the total of the United States, it is now less than one-half that, despite the fact that the Nation's trade has been increasing. Other ports—those of Boston, Philadelphia, Baltimore, and Newport News—have forged ahead. It has long been recognized that the harbor of New York needs much improvement before it can be called convenient for ingress and egress. A naval officer recently said that the commerce of the port could be entirely blocked if an ocean liner were to meet with an accident and be thrown athwartships across the channel. Improvements are already in progress, it is true, and it is expected that a depth of thirty-five feet at mean low water-mark will be obtained. The East channel, too, should be made the way to the sea. In the port of New York we still see the absurd distinction between the point of receipt, the point of storage, and the point of shipment. At Jersey City, the main point of receipt from the South and West, there is no room for either storage or shipment. In New York City there is little connection between cars and steamships. Brooklyn is the great storage reservoir and is isolated from direct receipt by rail. Hence lighterage has seemed a necessity, and its aggregate tax is estimated at $10,000,000 a year. Every barrel of flour pays a lighterage charge of six cents, a burden which Mr. Erastus Wiman says is nearly as much as the farmer made on the wheat, and more than the miller made on the flour. One reason for the growth of Montreal, Baltimore, and other ports as opposed to New York is, that in those ports shippers can avoid this charge.

❀

A more serious tax is the cost of drayage on import traffic, a cost estimated at twenty-five to thirty millions a year. This charge also does not prevail at other Atlantic ports. New York City needs not only an enlargement of pier accommodations, but a direct system, both of car connection with the ship's side, and also of canal-boat connection. That is what other

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cities have and what New York must have if she wishes to maintain even her present trade. There is more to be done, however, than merely to improve the present terminal facilities; New York must create new ones. The capacity of the harbor has its limits, and there is already a necessity for the creation of a new harbor. This might be done by making the Harlem River a proper connection between the Hudson River and the Sound, and by establishing a system of docks at Port Morris. The new harbor would not only be deeper and safer, but would actually offer a shorter route to Europe. At Port Morris, too, there is no present crowding, and there would be plenty of room for all the warehouses required. But we are still not at the root of the matter. The Erie Canal connects the port of New York with the Great Lakes. That connection has become ridiculously deficient. To be sure, the canal is now being enlarged at a cost of $9,000,000, granted by a direct vote of the people, but this is only a drop in the bucket. The canal's carrying capacity should be augmented so as to equal that of the five great trunk lines that parallel it. It is said that traffic is possible by this waterway at a mill per ton per mile, and that the railways need five times that sum to keep running. Again, while the five railways are exacting rates on food products to enable them to pay interest on a capitalization aggregating five hundred million dollars and a proportionate amount for maintenance, there are no fixed charges on the canals, and the State pays for its maintenance.

❀

Last year's foreign trade in breadstuffs was notable: compared with the previous fiscal year, the increase was more than $56,000,000, and compared with two years ago the increase is nearly $83,000,000. The aggregate value of the year's shipments was almost $200,000,000. Of this amount, wheat represented a value of $116,000,000, as against $91,000,000 for the last fiscal year, and $95,000,000 in 1894–5, but as against larger exports during the three fiscal years preceding. As to quantity, we exported 145,000,000 bushels, as compared with 126,000,000 in 1895–6, 144,000,000 in 1894–5, but as against larger exports in 1891–2, 1892–3, and 1893–4. Regarding price, the average for the year just closed was something over 75 cents a bushel, as against 65½ cents, 57½ cents, and 67 cents for the three previous years; with those exceptions, however, the price for 1896–7 is the lowest of any. Exports of corn during the fiscal year reached 177,000,000 bushels, 77,000,000 more than in the previous year, and about 150,000,000 more than the exports two years ago. The vast increase of corn puts its total more than thirty million bushels in excess of the wheat exports. The "Commercial and Financial Chronicle" informs us that only once before have corn exports reached the 100,000,000 bushel mark, but the total for last year is seven-tenths more than the total of that high record. The average price of corn during the last fiscal year was slightly more than thirty cents a bushel, the lowest mark in two decades. The increase in the quantity exported, however, adds to the aggregate value of the shipments; even at the low price the total for the fiscal year was $54,000,000, an increase of $16,000,000 as compared with the preceding year. The value of oats, barley, and rye exceeded $20,000,000 as compared with only $7,000,000 for the preceding year.

❀

The report of the Illinois Factory Inspector, Mrs. Florence Kelley, of Hull House, contains this year as last, most important statistics bearing upon the employment of children. The Illinois Factory Law, passed four years ago, prohibits the employment of children under fourteen years of age in factories or workshops, but imposes no regulations upon mercantile establishments. In the factories the employment of little children seems to have been pretty effectually prohibited. Out of 769 convictions obtained against employers last year, only fifty-eight were for the employment of children under the legal age, and out of the two hundred thousand employees in the factories inspected, only 3½ per cent. were under sixteen years of age. In 1893 the per centage of employees under sixteen was 8½. This, certainly, is a most satisfactory advance. A State in which so few children under sixteen are in the workshops is

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certain to be a State in which a very high level of popular education will soon be secured. To hasten the attainment of the end, however, there is great need that stores as well as shops be comprehended under the provisions of the Factory Law. That which is of the greatest value in the report before us is the exhibit it gives of the earnings of the children employed in the dry goods stores of Chicago. The conditions in fourteen stores of different grades were investigated, and the homes of 302 children fourteen years old or less were visited. Of these 302 children, only nine received three dollars a week—the highest wages paid. The average wages were about $2.25 a week. "From their wages," says the report "182 children are obliged to deduct car-fares. Sixty-six children do not use the cars. Of these, many who live in the first ward walk four to six miles a day in additon to the incessant running of the work-hours. Only thirty-three ride at school-children's rate—thirty-six cents a week. . . . The full fare of sixty cents a week is paid by 138 of the 302 children. By this car fare, the net wage of children who received $2 and $2.50 per week, the largest wage paid by any considerable number, is reduced to $1.40 [and] $1.90 per week." These figures go far to answer the argument that working families are often dependent upon the earnings of their little children. They also show very strikingly the burden upon the poor imposed by extortionate car-fares.

❀

The events of last week produced but little change in the position of the miners' strike. In Southern Illinois a few more mines were shut down, the men yielding to the solicitations of striking fellow-workmen, who marched in a body from mine to mine. This kind of crusade has also been tried with some success in Pennsylvania, where all the important mines seem to be closed except those of the New York and Cleveland Gas Coal Company, of which Mr. De Armitt is the president and Mr. Carnegie is said to be the principal stockholder. An organized advance upon these mines is said to be planned, but its success seems more than doubtful. The company is said to be armed with injunctions forbidding the trades-union officials to enter upon its premises, but the scope of these injunctions is not clearly stated in the dispatches. It is not probable that any injunction could prevent the trades-union officials from visiting the workmen at their homes. In West Virginia the campaign to extend the strike made no headway last week. Its speedy success continues to be predicted, but the predictions continue unfulfilled.

❀

Is the State of New York driving prisoners into insanity by depriving them of proper employment for their minds and bodies? The State Constitution in positive language requires that work be supplied to the men. The present law forbids contract labor, but directs the prison authorities to employ the men in manufacturing articles to be used in the prisons or in State or municipal departments, or in other labor, not "contract," but for public purposes. Last week public attention was directed again to the subject by the finding of a Commission in Lunacy in the case of five convicts in the Kings County Penitentiary. All were declared insane; several others have gone mad since the report was made. The management of this prison is believed to be, in many respects, unusually good. The direct and sole cause of the insanity of these men and of many in other prisons is their being illegally deprived of a proper opportunity for laboring. It is asserted that at some of the State prisons prisoners have been confined in cells with absolutely nothing to occupy their attention and with necessarily little bodily exercise.

❀

In the Kings County Penitentiary the percentage of insanity has doubled in the year; only a single one of these cases has been that of a woman, the reason being that the women are employed in washing, scrubbing, mending, and the like. An alienist in the employ of the State says: "The very worst and most hopeless and and most pitiable cases that we get are those of the men driven mad by idleness in the State prisons. Their cases present actual brain lesions—the brain lesions that are recognized by all alienists as due solely to continued torture." In some prisons, notably at Sing Sing, the

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evil has been largely averted by diligent efforts on the part of the authorities to make or find work; in others the law has been obeyed only in one part and the officers have neglected to find a market for such manufactures as the law allows. There is no need of trying to characterize the general condition of things. No invective can strengthen the terrible force of the simple facts. The Legislature should make its first duty the righting of this wrong.

❀

New York is the center of interest now to all people who believe in improved municipal government. The close of the year will witness the close of the administration of Mayor Strong, who was supported as a candidate by the reform element in the city, irrespective of party. The most careless observer is impressed with the concrete results achieved by an honest administration. First among these must be put the decrease in the city's death-rate. This decrease is due to many causes—first to clean streets, and the more sanitary disposal of the garbage no longer left in the tenement-house districts until it becomes offensive. The clean streets have had a reflective influence, and the houses in the tenement-house districts are cleaner. The medical inspection of the schools, in operation now but three months, has proved what a source of illness and death the schools were. Of the 63,812 pupils examined, over 4,000 were excluded. These 4,000 were suffering from all forms of contagious disease peculiar to childhood. Another important achievement is the formulation of plans for bath-houses and public comfort stations. The legal requirement that these baths should be placed only on land owned by the city is the reason why the close of the present administration may not witness this triumph of municipal wisdom—municipal bath-houses in use. The parks of the city are too small to justify the relinquishing of so much space as a properly equipped bath requires. The prospect is that immediate steps will be taken to erect the first bath on land used by the city for storage purposes, and that ground will be broken at an early date on the lower East Side in a section of the city where a bath-house is most needed.

The small parks are now an established fact. This is due to the aroused sentiment of the citizens of the city, who were forced, through the work of the Tenement-House Commission, to realize the great need of New York's tenement-house population for breathing-space. The investigations of this Commission called attention to the condition of groups of buildings in the regions where overcrowding was the greatest, and resulted in the condemnation of these buildings by the Department of Health, thus accomplishing two desirable ends, the demolition of unsanitary buildings, and the acquiring of land for small parks in the regions where they are most needed. One recreation pier is in use, and two more will be opened at once—another proof of the value of aroused public sentiment and moral intelligence in improving the conditions of a city. The opportunity for this form of pleasure-ground has always existed in New York, with its magnificent water-front. It took the aroused sense of the citizens to utilize this opportunity.

❀

The New York public schools are slowly recovering from the effects of stupid, extravagant, unpedagogical administration. The plans of the Board of Education for the coming year are positive assurance of the future progress of the educational system of the Greater New York. The establishment of High Schools; the erection of nineteen new buildings; the enlargement of twelve old buildings; care for the health of the pupils; the abolition of the pernicious trustee system, with its evils of local control; the appointment of several university men to the Board, and the natural result of raising the requirements for teachers, especially principals, are but a few of the marks of progress under a reform administration. The police also have made great strides, in spite of internal dissensions in the Board that have prevented the progress that was very possible. At least, to-day the police command the respect of the common people. The departments calling for unskilled labor are no longer used to pay the political debts of ward politicians, but demand honest labor, and give in return an assurance of work so long as it is done at the required standard. The

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moral effect is seen by those in a position to contrast the old and the new in municipal departmental administration. In short, generally speaking, it may be said that those departments the conduct of which most closely affects the life of the people have been administered in the most liberal spirit and with the closest economy. The experiment of non-partisan administration of the city affairs has not yet been tried fully; but, so far as tried, it promises the reduction, if not the entire elimination of the evils inseparable from the control of three millions of people within a limited area.

❀

Jean Ingelow, the poet and novelist, had the rare gift of inspiring her readers with personal sympathy and affection. Her work, while not of the highest order, critically considered, was by no means without some excellent technical as well as popular qualities. Her lyric vein was genuine, if slender; in fiction-writing she had humor, observation, and true feeling. In all her best writing there was a pervasive kindliness of spirit and gentleness of heart that reflected her own simple, sincere nature. Such daintily-phrased poems as the "Songs of Seven," "Binding Sheaves" and "The Laverock in the Lift" will long and deservedly survive their author in the popular anthologies and in the esteem of the common people. The dramatic touch in Miss Ingelow's best known poem, "High Tide on the Coast of Lincolnshire," has made it more familiar than these lyrics, which are really of a higher degree of poetic art. The American liking for Miss Ingelow's poems is shown by the fact that 100,000 copies of the poems have been sold here. Of her novels, "Off the Skelligs" is the only one likely to have anything like a permanent place in literature, but many of her short stories and sketches are charming. Miss Ingelow had long lived in Kensington, which is full of delightful literary and historical associations, and there she died on Tuesday of last week at the age of sixty-seven. A pleasant memory, connected with her residence there, lies in the fact that three times a week she gave what she called a "copyright dinner" (the fund being taken from her book copyright receipts) to twelve needy persons just discharged from the hospitals.

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The death of Miss Rosalie Butler, of New York City, which recently occurred, is a serious blow to what might be termed philanthropic legislation in the State. Born in a position where it would have been possible for her to avoid the painful and distressing knowledge of the conditions under which the poor must live, Miss Butler chose to know these conditions. Having found what they were, she chose to bend the energies of a fine mind to alleviate, improve, and remove, as far as possible, the unnecessary suffering of the poor of a great city. In 1872, in connection with several friends, Miss Butler organized a group of volunteer visitors to Bellvue Hospital. That may be said to have been the beginning of the State Charities Aid Association, which has become one of the positive factors in the State's administration of its charities. No bill tending to improve the conditions of the State's dependents, whether adults or children, has been passed that has not been the result of Miss Butler's initiative or indorsement, or been carried to victory with her support. Nor did her effort cease here. After the bill became a law, Miss Butler made it a point of conscience to see to it that the law was enforced, or that the public knew it was not enforced. Through her whole career the first and strongest impression she made on the people who knew her, or those who knew her work, was that of a strong womanly woman. She represented the rarest type of American womanhood.

❀

There is a rich field for sociological study in the daily work of a circulating library, and most of all in observing the children-readers. The Free Circulating Library of this city has lately been trying the experiment of allowing readers to choose books directly from the shelves. At the outset the bewilderment of the untrained minds led to the oddest of blunders, and might at first seem to condemn the system altogether. Thus, the report of the library says: "The users had no idea of the meaning of the signs—'Literature,' 'History,' 'Fiction,' etc.,

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over the shelves, and did not even know what books they wanted. Small boys of twelve years gravely presented odd volumes of Schaff's 'History of the Christian Church' to be charged to them, and misfits of the same kind were forced on the librarians' attention every few minutes. Books were selected largely by the binding, without regard to the contents. There were dozens who knew, with pride, the name of one book, and this was usually 'Uncle Tom's Cabin.' Hence this book attained at a bound a phenomenal circulation." Time and practice brought improvement. The lesson most obviously taught by such an experience as that just related is the folly of leaving these untrained minds without assistance. If a tactful assistant-librarian is at hand to explain and give information, there are decided advantages in admitting readers to the shelves. As the report referred to points out, an actual row of books on a shelf, with permission to examine them and "dip into" them at will, is worth more to the average reader than the best catalogue ever made. The report adds: "If the book wanted is not on the shelf, another can be selected at once without delay. The time of waiting is reduced to a minimum, or pleasantly employed in examining books, and the attendant's time is saved. Direct contact with many books is itself an education in literature and curiosity, aroused by the appearance of some work on history or travel, or by a casual glance at one of its illustrations, may cause it to be drawn by one who has heretofore read nothing but fiction." The system has met with great success in several of the large cities. It is, however, no improvement on the old plan unless to it is added the best of supervision and cheerful guidance.

❀

The first general election in Holland under the new suffrage has lately taken place, and its results are of interest. The number of electors has been doubled. As was the case in Austria, the first results in Holland seemed to be contrary to those which one might expect from so great an extension of the franchise. Strangely enough, clericalism triumphed in both Austria and Belgium, as a consequence of franchise extension; and in Holland the early returns indicated a like victory. Complete returns, however, show that the whole result will not so radically modify the previous distribution of Dutch parties in the national legislature; that modification, however, will be a loss rather than a gain to the Liberal party. Most of the lost Liberal seats will be distributed between those representatives who call themselves "Historic Christians" and the Socialists. The new Chamber will contain forty-three members of the Clerical coalition and about fifty Liberals, while the preceding Chamber had only two Catholics and Anti-Revolutionaries to every three Liberals. The Dutch Ministry has resigned, and no one feels quite sure of what the future may bring forth. The elections, nevertheless, have proved that religion is quite as much an affair of the masses as of the classes, and also that it is possible for Catholics and Protestants to stand side by side up to a certain point. If no Catholic was in the field, the Catholic voted for the Protestant Anti-Revolutionary candidate, and *vice versa*. The Clerical success of the first day's elections was so great that Catholic discretion did not keep back the publication of imaginary lists of the coming Ministry, in which the Catholics were to receive most of the places. The matter was, of course, overdone, and helped the opposite cause instead of hurting it. Still, the triumphs of the Church party in Holland, as well as in Austria and Belgium, are significant enough at any time; in connection with a franchise extension they are doubly so.

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The developments in the House of Commons regarding slavery in Zanzibar must bring mortification to British citizens everywhere. Mr. Curzon had to admit to the House that British authorities on the mainland of Zanzibar had actually been forcing British subjects to give up fugitive slaves, and to return them to their masters. Under the pressure of questions addressed to them, both the Foreign Office and the Attorney-General have discovered such action to be illegal, and therefore they have telegraphed to the British Commissioner at Mombasa, informing him that "a British subject is breaking the law if he takes part in restoring to his master or otherwise depriving of

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his liberty any fugitive slave." One of the most authoritative of English journals declares that "the nation is profoundly humiliated by the necessity for the sending of such a telegram." It adds:

> The Foreign Office fails altogether to perceive the importance of the question, not for philanthropic reasons, but for reasons of statesmanship, and that owing to that want of perception it is far too willing to let the local authorities act on their own judgment in the matter. . . . Why should they be so much better than the State, or tolerate in employees a resistance which the State in the case of slaves makes a criminal offence? We hold that for the sake of our own military power and for the character of our own white caste in our tropical colonies, Parliament should expand the law which forbids the rendition of slaves into a law which declares the holding of slaves to be everywhere under the British flag, in any class of British subjects, a penal offence.

It is asserted that the Foreign Office was aware that documents establishing the existence of a practice of restoring fugitive slaves were in London, but that no attempt was made to see them until the Attorney-General declared the practice to be illegal. It seems almost incredible that the existence of slavery should be condoned in any way in the British Empire.

❀

Freedom of Teaching

Two months ago, when the Populist Regents of the Kansas State Agricultural College secured the resignation of the competent Republican president with the apparent purpose of giving their own party larger representation upon a faculty hitherto almost exclusively Republican, The Outlook made these comments: "Honesty is not more essential to the character of merchants, or chastity to the character of women, than is fearlessness in stating convictions to the character of teachers. In so far as the Kansas Populists have proscribed professors because of their views, to that extent they have struck a blow at the integrity of their teaching force and lowered university standards, wherever the influence of this action extends." The justice of this position was not criticized even by those who declared that the Populist Regents had not proscribed their successful president because of his political views. In general the conservative papers which commented upon the Kansas episode condemned the intolerance and party bigotry exhibited more vehemently if not more strongly than did The Outlook. Last week, however, when an episode similiar in kind, but vastly greater in consequence occurred in Rhode Island, not a few conservative papers assumed an attitude of apology for the intolerance exhibited. Fortunately in this case the exact facts are accessible to the entire reading public. The reasons for President Andrews's resignation of the presidency and professorship of philosophy in Brown University are fully set forth in the published correspondence between himself and a Committee of the Board of Trustees. We quote from the letter of the Committee dated July 16:

> The resolution [appointing the committee "to confer with the President in regard to the interests of the University"] was passed after remarks from several members of the corporation showing more specifically the reason for it. The matters of these remarks expressed the highest appreciation of the services rendered by the President in increasing and diversifying the educational facilities and efficiency of the University, and in multiplying the number of the students resorting to it, and at the same time professed for him personally the warmest admiration and regard.
>
> They signified a wish for a change in only one particular, having reference to his views upon a question which constituted a leading issue in the recent Presidential election, and which is still predominant in national politics, namely, that of the free coinage of silver as legal tender at a ratio of sixteen ounces of silver to one of gold. They considered that the views of the President, made public by him from time to time, favored a resumption of such coinage, and expressed the belief that these views were so contrary to the views generally held by the friends of the University that the University had already lost gifts and legacies which otherwise would have come or have been assured to it, and that without change it would in the future fail to receive the pecuniary support which is requisite to enable it to prosecute with success the grand work in which it has entered.

President Andrews's reply was so short that abridgment is unnecessary:

> *To the Advisory and Executive Committee of the Corporation of Brown University:*
>
> GENTLEMEN—Believing that, however much I might desire to do so, I should find myself unable to meet the wishes of the corporation as explained by the special committee recently appointed to confer with me on the interests of the University without surrendering that reasonable liberty of utterance which my predecessors, my Faculty colleagues, and myself have hitherto enjoyed, and in the absence of which the most ample endowment for an educational institution would have but little worth, I respectfully resign the Presidency of the University, and also my professorship therein, to take effect not later than the first day of the approaching September.

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I regret the brevity of the intervening time, but am acting at the earliest possible moment after securing an interview with the committee. Thanking you, gentlemen, and all the other members of the corporation for the good will toward me personally, which has been expressed in so many ways, and cherishing the best wishes for the prosperity of the University, I am yours with sincere esteem, E. BENJ. ANDREWS.

Providence, R. I., July 17, 1897.

Those who condemn the action of the Brown University trustees as subversive of the freedom of teaching essential to the intellectual life and influence of university faculties do not take the position that trustees are bound to tolerate every opinion a professor once elected may come to hold. Questions of social justice are not settled by any such hard and fast rules. If a professor's teachings are immoral or insane the trustees have the right and the duty to dismiss him. But, in this country at least, except by the slaveholders of the South prior to the rebellion, opinions held by nearly one-half of the citizens of the nation have never been treated as so immoral or insane that their teachers should be silenced. The trustees of Brown University do not take the ground that President Andrews taught doctrines of this character. The ground of their objection to his teachings is baldly declared to have been that, because of them, "the University had already lost gifts and legacies which otherwise would have come or been assured to it, and that without change, it would in the future fail to receive the pecuniary support which is requisite to enable it to prosecute with success the grand work in which it has entered." This was the most plausible ground upon which to base their action, but perhaps the most harmful. During the last campaign the radicals made the conservatism of university teachers the object of criticism. The more moderate critics went no further than to urge that by reason of their social position and affiliations college professors instinctively sympathized with the conservative class. The more immoderate critics, however, declared that from mercenary considerations college professors feared to proclaim truths unacceptable to the rich. The Brown University Trustees have come to the support of these immoderate critics, in a way that unjustly injures the influence of conservative teachers of economics. In another respect, also, the action of the Brown Trustees is most harmful. Admittedly, the worst feature in the moral life of to-day is its materialism. Against this, more than against anything else, the teachings of a Christian university should be directed. Yet the action of the Brown Trustees proclaims materialism as it has not been proclaimed in our day. Every true educator assents to President Garfield's dictum, that a pine board with Mark Hopkins at one end of it and a student at the other was a better university than any amount of material equipment could furnish. Under President Andrews Brown University has gained as perhaps never before in the number of its students, and has maintained a high intellectual and moral life. To banish such an educator from the desire for greater riches, is a blunder which falls but little short of a crime. We say this all the more positively because The Outlook differed radically with President Andrews on the question of free coinage.

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A New Phase of the Labor Question

In the two great strikes of this year a peculiar feature has been the demand by one industrial factor for the organization of another, the workmen urging their employers to unite. It is nothing new to see an employers' union formed to meet a labor union; that is the familiar, the necessary phenomenon. It is no strange proposition that the solidarity of labor implies the solidarity of employing capital; all trades-unionists recognize that. It is only unusual if not novel, for the striking tailors to desire, and the striking miners to insist, that their contractors and operators shall form a compact among themselves.

In the first case it was little more than a vague hint. Some of the leaders held that the manufacturers and operators had also an interest in maintaining the scale, and would have been glad to treat with the bosses as a body, instead of with three thousand individuals. They perceived, in a word, that organization of both sides tends to stability of conditions.

In the strike of the mine-workers, however, it is agreed that a certain treaty among the operators is a condition pre

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cedent to any convention between the laborers and their employers. The miners, fully organized, have quit work, and we hear them saying that they cannot so much as negotiate for peace until their antagonists also organize. They argue that no peace could be lasting unless the employers agreed to abstain from certain forms of competition. That is the gist of the proposition to abolish company stores, and to put a checkman to represent the laborers at the dumps. For if the wages are indirectly withheld at the Company stores, and the workers are robbed by dishonest weights and unequal measures, not only do the immediate victims suffer, but all who depend on the same market. Doubtless the operators, who, after all, are not hyenas, would rather do justly. But, just as the pious manufacturer often feels compelled to adulterate his wares, or the righteous purveyor to manipulate his balances, because it is a trade custom, and he will be destroyed in competition if he does not conform to it, so the mine operator, though with excellent wishes for his employees, is constrained to keep back their wages and deduct from their earnings at the screens, lest some unscrupulous rival by those very methods should underbid him.

Three phases of competition are involved. That between wage-workers for employment has been reduced to its lowest terms by organization. The struggle between laborers and employers for the best end of the wages question, for the largest possible share of the margin of production, is determined by the truce of the wages' scale. It is in this sense that the interests of laborers and employers are antagonistic, and it is in this struggle that the workers rely on the strength of their organization. And there is also the struggle between employer and employer for the largest possible share of the market. The constant pressure of this struggle upon the labor market intermittently breaks down the wages scale at the points of least resistance. The interest of wage-worker and employer is in this phase identical, to maintain prices and terms of employment. The labor union, here powerless, invokes the union of employers.

This new development of the wages question is significant. We have no longer merely the solidarity of labor and the solidarity of capital, but in their alliance a new phenomenon—the integration of industry. A similar development in trade was indicated by the testimony in a recent trust investigation that the retailers and jobbers voluntarily became vassals of the trust to save themselves from ruining each other. Seeking immediate ends in a particular exigency, the mine-workers do not concern themselves with theories. But they are not the less building according to a large design. They have laid their horizontal courses; but they have introduced a perpendicular motive in the edifice of industry.

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Pardon and Peace

My Dear ——:

Your inquiry is a type of many received at this office. The minister, the physician, the religious editor, constantly meet the same question. Let us state it here in general terms for the benefit of many correspondents.

You have sinned; you think, probably truthfully, that you have grievously sinned; you fear that you have sinned away the day of grace, as it is said; that you have committed the unpardonable sin; that there is for you no forgiveness. You are sorry for your sin; you repent of it. This does not merely mean that you are afraid of the consequences; that you would be glad to go on in sin if you were not afraid of the consequences. It means that the sin itself has become loathsome to you. You hate it; you want to get away from it, to be delivered from it, to come back into a state in which you can respect yourself, and in which others, however thoroughly they might know your inmost life or the secrets of your past life, could also respect you. But though you repent of your sin, though you loathe it and want to escape from it, you cannot think that you are forgiven. The reason you cannot think you are forgiven is because you have no peace; you do not enjoy that consciousness of forgiveness of which you read in books of biography, or of which you have heard in sermons and in prayer-meeting experiences. Sometimes you feel your sin and the isolation which it has produced very bitterly; sometimes you simply do not feel at all; you

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seem to yourself to be inert, dead, "past feeling," as the Bible says, and so you think that you are not and cannot be forgiven, and you know not what you can do.

The simple answer to all this is that you are making a great mistake; that you are looking for the effect to precede the cause. Peace is not the result of being forgiven; it is the result of believing that one is forgiven. You are expecting to believe that you are forgiven because you are at peace, but you should expect peace only when you believe that you are forgiven. You are to believe that you are forgiven, not because you experience any change of feeling, but because Christ declares that he forgives you. He declares that he will receive to the uttermost all those that come to him. His prophet declares that if the wicked forsake his way and the unrighteous man his thoughts, and return unto the Lord, the Lord will have mercy upon him and will abundantly pardon him. You are to believe this, not because you have experienced the joy of pardon, but on the testimony of others—of the prophet, of the Bible, of Christ, and of Christians in all ages of the world. Until you believe this, of course you cannot have peace, for peace is the result, not of being pardoned, but of believing that you are pardoned.

You carry to a prisoner the Governor's pardon and say to him, "You are free; the door is open; come out." "No," he replies; "if I were free, I should not be in this cell. When I am out of it, then I will believe that I am pardoned and that I am free." Like such a prisoner, you are pardoned if you are sick of the sin, whether you know you are pardoned or not. You are to go out of the cell because you are free; you are not free because you have gone out of the cell. All you have to do is to rise up and go about your daily business—that is, Christ's business—forgetting those things that are behind, absolutely forgetting them, and reaching forward to those things that are before. This is our answer; this is the Gospel answer to this perpetually repeated question. The answer has been given unnumbered thousands of times, and, alas! will have to be given unnumbered thousands of times in the future, so slow are men and women to take Christ at his word.

Women and the Public Schools

The advantage the school derives from the active interest of mothers is clearly set forth in the recent annual report of the Superintendent of the Department of Public Instruction of New York State. He says:

> All women should be interested in the schools as patriotic citizens if not as taxpayers, and mothers should deem it a duty to do all in their power to obtain the best conditions possible in the schools where their children must spend five hours a day, five days in the week, for eight months in the year, during the important formative period of their lives.

And again:

> No matter how good a school may be, it can always be made better. If women would visit the schools and attend the school meetings to aid in electing the best men and women as school officials, it would doubtless improve the character of the meetings and increase the interest in educational work. There should be mutual confidence and sympathy between parents and teachers. We can not expect children to grow up with respect for the institutions of their country when they see the general indifference of parents to an insititution which has such far-reaching effects as our school system. The mother's care may well follow our children from the home to the schoolroom, where her intelligent interest and sympathy can do much to inspire the teacher with fresh zeal and encouragement. Many good teachers have degenerated from the lack of this stimulant.

In all communities there will be a certain proportion of mothers who are indifferent or ignorant; who will not give any time to the subject of the school life of their children. In cities, the poor foreign-born mother does not value education, or she does not know the language well enough to profit by her visit to the school and cannot contribute to it by intelligent sympathy or comment. The children of such mothers must be the civic wards of the women of intelligence. The schools attended by the children of the tenement-house regions must, until we have reached a higher civilization, be the schools that are over-crowded, and those where light and air are most deficient. To correct this evil there must be an active interest in these schools expressed by educated people, who appreciate the value of education in the conduct of city, State, and National affairs, who realize that the homes of the poor,

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their standards, moral and political, their intelligence, are positive factors in a democratic civilization, and that the schools and their environment are its only safeguards.

The Public Education Association of New York City has a membership largely representative of that class in the community, who before the Association was organized, knew the public school only as a department of city government. The result of its work has been to put the women of New York in touch with the schools, especially in the tenement-house districts, where the evils were greatest; to create a public sentiment which demanded better school facilities, and also ample light and air; to prove what political corruption had done to the schools. Lectures on educational topics, appealing both to a professional and to a non-professional audience, put the best thought of the day before the members of the Association. There are many organizations of women in this country who have accomplished positive results in school affairs and in school legislation. The conditions in New York are peculiar. That a body of women should have accomplished so much in educating public sentiment and in self-education as to the condition of so important a department of city government in two years, makes its work remarkable. A position on the Board of Education had long ceased to give prestige, but with the new interest which resulted in the passage of the Reform School bill and the abolition of local control and patronage, the concentration of public attention on the conduct of the system induced men of position in the world of affairs, men of culture and refinement, to study the situation. They saw the new responsibility laid upon them, and accepted positions on the Board of Education. It is doubtful if any city in this country has a more thoroughly representative body of its best citizens on its Board of Education than New York now has. A summary of its accomplishments in less than two years has been made in these columns.

The voluntary service of men whose time is valuable is not recognized as fully by the mass of the citizens of any community as it should be, least of all in a city so devoid of civic pride as New York. That man is an altruist indeed who will serve in a position that does not confer honor, but in which his service confers honor. He is more than an altruist, he is a citizen of the New Testament type rendering "unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

This result has been due very largely to the efforts of the Public Education Association, whose members compelled the attention of the whole community to the public schools and their needs. This is but the beginning. It will take twenty years to right the wrongs of the children in some sections of the city. Some of the citizens of this great commonwealth must always suffer because of the evils that existed during their school life to which an intelligent public were indifferent.

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The Vacation Fund

Many of our readers will rejoice with us that this week this Fund has been increased by a check for one thousand dollars. This generous contribution is almost a guarantee that we shall receive the ten thousand dollars necessary to meet the opportunities that the work offers. Last year the readers of The Outlook were so generous that it was possible to secure the services of a paid physician to work under the direction of the Working-Girls' Vacation Society of New York. This was a want that had been felt for years—that of a woman physician who would be at the services of girls whose condition revealed constantly the necessity for sympathetic, womanly, scientific control. A trained nurse to care for the girls when ill, and to make it unnecessary that a girl should give up work in order to care for those who were ill in her own family, was another great want which our readers' generosity met. Whether it will be possible to retain these services depends on the readers of The Outlook. It will take ten thousand dollars, in addition to the special fund of five thousand, to provide for those needs of the working-girls of the Greater New York which The Outlook is trying to meet.

The special fund must equip the new house at Santa Clara in the Adirondacks which was given by Mr. George E. Dodge for the use of girls in the first stages of tuberculosis, and the balance must be kept to meet the running expenses of the house this coming winter. For this house a physician and trained nurses must be kept. A doctor's office must be pro-

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fectly equipped, and the extras provided that are necessary for girls in the condition in which the girls sent there always are. Nor must it be forgotten that their condition is often due to the greed of landlords and employers; and sometimes to the constant efforts these girls have made to prevent the families of which they are members from becoming public charges.

THE VACATION FUND

SPECIAL GIFT

From an Unknown Friend	$5,000 00

FOR VACATION EXPENSES

Previously acknowledged	$3,918 99
C. J. M., Minneapolis, Minn	5 00
Mac, Baltimore, Md.	2 00
A Friend, Diamond Hall, R. I.	1 00
Mrs. W. B. H., Baltimore, Md.	10 00
Kindergartner, Roxbury, Mass.	2 00
Mrs. J. M. M., Tuckahoe, N. Y.	3 00
Bangor Circle of King's Daughters, Bangor, N. Y.	5 00
E. R. T., Hanover, N. H.	2 00
H. L. J., Jamestown, N. Y.	10 00
C. T. W., Olcott, Vt.	1,000 00
E. B. W., Castine, Me.	2 00
W. B., Brooklyn, N. Y.	5 00
E. C. K., W. Winsted, Ct.	4 00
G. C. B.	2 00
Mrs. C. E. R., Eaton, N. Y.	5 00
Maria	1 00
C. B., Philadelphia, Pa.	1 00
J. N. W., Barton, Vt.	1 00
M. S. and P. S., Stockbridge, Mass.	35 00
E. M. P.	1 00
Total	$10,015 99

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The Spectator

There is one kind of student who is reached neither by fear or by kindness—namely, that one technically known as a "kicker." Fear only makes him sullen, ridicule makes him sulky, kindness enrages him. The idea is firmly fixed in his mind that his preceptors are his natural enemies. He hates them, and usually ends by making them hate him. As a trainer despairs over a balky horse, so have teachers grown hopeless with the kickers of the class. And yet the Spectator knew of one kicker, a desperate one, who was cured in an hour. Kindness, severity, wholesome neglect had all failed to reach his gloomy soul—then one afternoon as he was passing from the class-room on his glowering way, that same wonderful littte master of whom the Spectator has before loved to write, met him face to face.

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"I have been waiting to have a talk with you," said the little master abruptly, "can you stay a few minutes now?" The kicker, blacker than ever, assented because he had to. He had been labored with so often! "Now," said the little master, courteously but not cheerfully—a kicker hates you to be cheerful with him—"I will detain you only a moment. We don't need to sit down. I merely wanted to ask you if you think you are getting your honest money's worth out of this college? You see, the case is this. I am here and the other professors are here and, up to the President himself, all of us are paid to do a certain work. Now, do you know just what that work is?" The kicker muttered something inaudible. What he said made little difference. What he thought was plain enough. They were all there to spite him. "I thought you hadn't worked it out," the little master went on. "The books we use are open to any of you who want to buy them at any book-store, and you know you could study them out for yourselves at small expense in any attic. But I want you to take an economic fact into your mind for one minute. This whole great institution is maintained at a large expense for the sole purpose of making these same books *easier* for you men to study, *easier*. Isn't that an amazing fact? Not harder, *easier*. If we don't do that we are not earning our money. Now, if you once get that illuminating fact through your head, young man, I think you will turn all this kicking you've been doing on your own person for not seeing it before. Good afternoon." That was all. The kicker went out from that resourceful presence cured, and repeated all this to the Spectator, who was then his class-mate. But the Spectator did not accept the news with quite such an enthusiasm of surprise as was expected, he having had some such vague idea before.

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Poor kicker. He was always walking past his best chances, chances he had paid for, too, in just that same way, his nose in the air. The little master did much for him, but he could not wholly change the leopard's spots; and the last time the Spectator saw his old classmate he was alienating a whole townful of people by decrying everything in that same little flourishing city to which he owed his very comfortable living, and lamenting, loudly and openly, his inability to go back to the hamlet of his birth, where he remembered everything as orderly and progressive and beautiful, but where the Spectator remembered something very different. The heart of this unfortunate would always be where his body was not. "Where it was well with him" could never make his fatherland.

❀

Kicking is after all inborn with very few men as a congenital part of their natures, or so the Spectator believes. As a rule it is a boyish phase of character that should slough off as the larger growth comes. It has some-

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times seemed to the Spectator almost a pity that in the process of making a man it so often seems necessary that he should grow quite so rough a skin only to kick it off again. The growing this skin, the wearing it, and the tearing it off are all undoubtedly just so many fine parts of nature's training for some of her children, but the whole of the process is anything but a pleasant experience for those children's human parents or those who chance to stand *in loco parentis*.

❀

Merely to bear with the kicking phase is only a small part of their duty. To press the simile to the uttermost—those sharp twigs and hard roots and bare stones against which the lower animals rub off their outgrown garments stand to them in about the same relation that a boy's natural guardians should stand to him as he throws off his outgrown phases. If he has nothing unyielding to rub against, this confining and rough skin stays on and he ceases to grow. The Spectator remembers perfectly well the rubbing off of his own bursting hide as he grew into young manhood, and how cruelly kind his family were to him. He had plenty of sharp edges presented to him whereby the skin was torn away, and he is properly grateful now for every tear, but at the same time he remembers very well his own struggles, the sickeningly lonely feeling that every man's hand was against him, and he has in consequence a great tenderness over every boy he sees going through that same painful if necessary process of *shedding*. His heart always yearns over him, and he wants, not to check the process at all, but to make the boy feel that there is one at least who knows all he is undergoing. Needful as some sympathy is to the kicker, too much soft sympathy may delay the process of shedding and increase the risk of growing hide-bound, a terrible possibility. Infinite patience is of the first importance and sympathy, and discipline should be mixed, with a judicious leaning to discipline.

❀

The Spectator met a hide-bound kicker not very long ago, a man he was in bodily growth and in the eyes of the law as to years. He had been stopped short in every other direction of growth, and at twenty-one was but a fourteen-year-old kicker. It is scarcely necessary to describe him. Every one knows what a boy of fourteen can be and do in the line of kicking, and General Tom Thumb was not more fixedly stunted in body than was this poor fellow in spirit. Now the Spectator in his youth was, it must be confessed, a king of kickers. For a whole season his hand was against all men, and very fortunately for him almost every man's hand was for the time being not only against him, but at times laid upon him more or less heavily. For every return kick he now gives thanks, sore as he was at the time, but most unfortunately for the youth now engaging the Spectator's attention, he wore from the cradle a suit of gold chain armor, and so escaped those wounds that might have released him from his bondage. We rejoice that the poor man has the advantages of his disadvantages, but we ought equally to sorrow for the rich boy who has the disadvantages of his advantages.

❀

The Spectator, as it happened, had absolutely nothing to gain from this particular young gentleman, and as little to lose. Had it been otherwise he, too, would probably have handled him as tenderly as others had, but as it was he determined that for once at least, the gold armor should be pierced, and a little truth forced in. So the Spectator set his Quixotic lance in rest, and did go through the gold armor with little or no trouble—only to break off the head of his weapon on an impenetrable hide beneath composed of utter lack of nice reserve, of bitter resentment against all life, a senseless anger against every one who had had anything to do with an earlier training. It was a pitiful experience in being far too late. As a boy he had been hide-bound for so long that his sulky resentment towards all life was as a part of him, and he himself was tougher than any chain armor, gold, or iron that he might have worn. He was a man, yet actually entombed in the period of his fourteenth year. And there, unless a miracle occurs, he will stay until the graves give up their dead, and all because no one was kind enough to kick him back, kick and kick about, as he passed through that trying phase of his growth.

❀

Thus was one kicker conserved, not made, for as the Spectator has said, he believes many strong men are formed by passing through this state as a phase, and it is a phase not unhealthy. Kicking seems, indeed, to carry its own corrective, in that as like attracts like, so kicking earns kicks. The chances are all in the favor of the disrespectful boy who kicks indiscriminately against every one, for sooner or later he must stumble on his fate. When he is at last fallen upon by this particular fate and wholesomely and thoroughly kicked to his knees, to accept life as he finds it, the chances are even that when he rises again, it will be as a reverend man, respecting all life in general.

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Are the "New Sayings of Christ" Authentic?

By the Rev. Benjamin W. Bacon, D.D.

SOME months ago the startling announcement was made to the British Museum by telegram from Egypt, that a papyrus fragment had been found by Messrs. Grenfell and Hunt, of the Egyptian Exploration Fund, at Oxyrhynchus (modern Behneseh), containing unknown sayings of Jesus. These were conjectured to be a part of the famous *Logia* (*i.e.*, sayings) of the Lord declared by Papias, A. D. 145–160, apparently on the authority of John, the Presbyter of Ephesus (ca. 100), to have been compiled in "Hebrew" (Aramaic?) by the apostle Matthew.

The statement of Papias has been almost universally accepted, both in ancient and modern times, as a trustworthy tradition of the very beginning of gospel-writing. The question was, what was meant by a compilation of Logia? Could the expression cover such a biography as our first gospel, attributed to Matthew; or must it refer to a mere collection of Jesus' teachings strung together after the plan of the nearly contemporary Jewish treatise *Pirke Aboth*, "Sayings of the Fathers"? Against the former supposition were many objections, among them the undeniable facts that our Matthew cannot have been a translation; that its narrative material appears to be substantially borrowed from our Gospel of Mark, with very slight additions save at the beginning, and practically no omissions; and that apart from these and other indications of the secondary and Greek origin of the Gospel in its present form, the expression of Papias is very ill-suited to any such composition. For these reasons in the main the weight of modern scholarship is decidedly opposed to the identification of our Matthew with the primitive compilation of the apostle, of which Papias himself speaks as of something already obsolete ("every one used to interpret it as he was able"). It considers, however, that our Matthew is built up on the foundation of one of the many Greek versions of the Logia, and that it owes to this fact the name "Gospel according to Matthew." The primeval compilation, unsuited both by its language and its lack of the biographic detail needful to a later generation for historical connection, but such as at first the memory of eye-witnesses could supply, did not survive in its primitive form this first generation of preachers but was displaced by biographical Gospels. Of these the earliest of importance was our Mark, whose author, on the express testimony of the Presbyter, was unacquainted with the true order of events, and hence cannot have known an apostolic biographic Gospel, but relied on his recollection of the exhortations of Peter. The later and fuller Gospels of Matthew and Luke take up bodily the work of Mark, inserting into it the material of the Logia (then already translated) and adding an inferior source, in each case different, from which are derived, *e. g.*, the varying accounts of the infancy.

Such in substance is the dominant theory of the origin and interrelation of the Synoptic Gospels, known as the Two Document Theory. It is obvious how great would be the value of a discovery shedding light upon the character of the Logia.

If hopes were unduly excited by the startling announcement in English periodicals that "the Logia of Papias" had been discovered, the enterprise of American journals has supplied us with the essential facts almost simultaneously with the publication in London of the discoverers' facsimile edition of the text. The facts now dwindle (not unexpectedly) from a discovery of "the Logia of Papias" (*i. e.*, we judge, referred to by Papias; not his five books of Expositions of the Logia of the Lord) down to "twelve papyrus leaves," and from "twelve papyrus leaves of logia dating within sixty years of the crucifixion" (New York "Sun" for July 4) down to a single mutilated leaf 5¾ × 3¾ inches in dimensions dating 150–300 A.D. ("Sun" for July 13.) But early in June we had already been warned how much to expect by the inquiries of the New York "Independent."

Of the eight apparently unrelated sayings of Jesus which follow one another

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on this fragment without other connection than the two words "Jesus saith," the first lacks the beginning; the fourth has perished save the single Greek word for "beggary" (it would seem, therefore, to have been unknown); the fifth has two gaps; the eighth is undecipherable; the page is mutilated at the bottom; manifestly it is written on both sides.

From the script, and from attendant circumstances of the discovery, 200 A.D. is fixed as the probable lower limit of date. As the leaf is from a book (*codex*), not part of a roll (*volumen*), and uses the current abbreviations of Biblical MSS., it cannot well be earlier than 150 A.D. But the collection it transcribes may have been compiled, of course, at any date between A.D. 30 and 200. It is left to the higher critic to determine from the content whether the sayings are authentic, and if so, what was the probable date of compilation, the relation of the fragment to the canonical gospels and kindred literature, and similar questions. After the original text has been a sufficient time in the hands of critics a permanent solution will doubtless be found. In the mean time the public is likely to experience even more disappointment than the facts actually warrant, unless a preliminary answer is framed, on the basis, meager as it is, of the published translation,[1] which we subjoin. It is needless to add that conjectures, built on so narrow a basis, must be treated as preliminary only.

I. . . . "And then shalt thou see clearly, to cast out the mote that is in thy brother's eye."

II. "Jesus saith, Except ye fast to the world ye shall in no wise find the kingdom of God; and except ye keep the Sabbath ye shall not see the Father."

III. "Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them; and I found all men drunken, and none found I athirst among them. And my soul grieveth over the sons of men, because they are blind in their heart."

Logion IV., consisting of one line, is undecipherable in the original.

V. "Jesus saith, Wherever there are . . . and there is one . . . alone, I am with him. Raise the stone and there thou shalt find me. Cleave the wood and there am I."

VI. "Jesus saith, A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him."

VII. "Jesus saith, A city built upon the top of a high hill and stablished, can neither fall nor be hid."

Logion VIII., consisting of two lines, is undecipherable, but, like Logion IV., appears to be new.

We are struck at once by the manifest independence of the fragment. A theory of extraction or free citation from our gospels is excluded. The coincidences of I. (=Matt. vii., 5=Luke vi., 42), V. (=Matt. xviii., 20), VI. (=Luke iv., 24=Matt. xiii., 57=Mark vi., 4=John iv., 44), VII. (=Matt. v., 14), are far from counterbalancing the broad differences. Are the sayings which coincide with our Gospels inserted because readers would otherwise be ignorant of them? Or, is it that they may, by their undisputed genuineness, give color to spurious associates? The *prima facie* probability is wholly against the latter alternative. Not only must we be slow in general to impute forgery, especially in the case of the instruments of religious teaching, but such forgery almost always betrays itself by its animus. We have a characteristic example of spurious teaching placed in the mouth of Jesus by gnostic writers of the second century in the so-called "Pistis Sophia." Here the author's peculiar doctrine is inculcated by means of long discourses supposedly delivered by Jesus to the apostles and others in post-mortem appearances. In the Behneseh fragment we are at the furthest possible remove from anything of the kind. Individual logia of the eight may be forgeries, but the collector has so little of the forger's animus that there is not even a traceable connection. For so purely miscellaneous a series the only motive conceivable is the simple preservation of the sayings on account of their derivation.

But are sayings I., V., VI., VII., recorded because the transcriber was not aware of their preservation in more authoritative sources? The question suggests at once the further query: Was he Christian or heathen? Almost certainly the former, else he would not use the

[1] A very helpful, but inevitably very inaccurate transliteration of the Greek text was cabled to the New York "Journal" of July 13.

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current abbreviations of Biblical MSS. How then could he have been ignorant of the canonical parallels?

The period at which the synoptic Gospels, e pecially Matthew, even in its latest and fullest edition, were not yet current throughout the Church, is remote indeed —more remote than the earliest date to which our papyrus is now assigned. A Christian writer in Egypt in about the period of Pantænus, or Clement of Alexandria, could not think of *originating* this compilation. He must have had other motives even for *transcribing* such a series of logia as this, than "preservation on account of their derivation," which could not apply to more than half. Either he belonged to some sectarian eddy so remote from the main current of Christian tradition that it still made little or no use of the most universally current of all the gospels, remaining content with the most primitive of all imaginable attempts at evangelical literature; or else his interest was antiquarian; he was not ignorant of the canonical parallels, but preserved the sayings as he found them because by their known origin, or otherwise, they laid claim to the authority of antiquity. Of the two suppositions the latter is far more probable. Our transcriber of 150–200 A D. or later, was interested, as was his great fellow-countryman and perhaps contemporary, Clement of Alexandria—as had been Papias and others of a much earlier day—in preserving stray utterances of the Lord. These so-called *agrapha* (unscriptural logia) might be of interest either by marked divergence from their canonical parallels (slight divergences were disregarded), or still more by complete novelty. Here, in the case of Logion I., we cannot tell whether the close similarity of the last one-quarter of the logion extended also to the missing earlier part. If so, the probability is the stronger that the logia were transcribed *as a group*; perhaps the complete document would include an entire compilation. Their ultimate derivation in that case would probably antedate even the present form of our Matthew. To this would point the simple reiterated "Jesus saith" of each logion. Whoever he was, in 150–200 A.D. the transcriber must have taken down these logia *as variants* to a known standard—our Gospels. Even a heathen, if interested in the sayings of Christ, would have resorted thither first of all, as did Celsus in the same period. Even if orally transmitted, the logia in our writer's view must have had some superior claim to antiquity. In any event, whether individually pure or corrupt, whether by derivation direct or indirect, these logia must, therefore, for the present, be taken to represent that earliest type of gospel-writing spoken of by Papias as a compilation of sayings, and this type of "gospel" was already superseded within the limits of the first century by biographies of the type of our Gospels of Matthew, Mark, and Luke. It can hardly be otherwise than by way of contrast with this type of compilation that Papias declares that Mark wrote in his gospel "*both* the things said and the things done" by Jesus. It may well be that Luke himself looks back to some of these among the "many" sources referred to in his Preface (Luke i., 1), for he also begins his second work with a reference to the "first treatise" as having contained "*both* the things which Jesus did and taught" at the beginning. Here, then, is the great significance of the strangely crude form of our fragment. It seems to be an actual compilation of logia such as Papias referred to, though there is scarcely more reason to identify it with that of the apostle than with the commentary of Papias himself.

It is to be feared that the content of the newly-discovered *logia* will seem at first as disappointing to popular expectation as their extent. If, indeed, the Seventh Day Baptist could appeal to Logion II. it would more than atone for the disheartening indifference of the "Teaching of the Twelve Apostles" as to the mode of baptism. But, the "Sun's" correspondent well says, "Controversy can only arise in regard to the interpretation of the new passages"; and here, in fact, we must already take issue with him. His comment on Logion II. is as follows: "This being at variance with the accepted teachings of Christ, it is suggested that it is perhaps a Jewish (*sic*) forgery, committed with a view to supporting the Jewish Sabbath." Substituting "Jewish Christian," or "Ebionite" for the impossible "Jewish," we note in the first place the above mentioned absence of *tendenz* or

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animus in the fragment as a whole, and the difficulty of introducing forged logia at an early date. Secondly, we question the assertion that the logion is "at variance with the accepted teachings of Christ," or "supports the Jewish Sabbath." The clause "to the world" is opposed to the idea that mere ritual or Jewish fasting is here intended. The fasting inculcated would seem rather a a mortification of the lusts of the flesh after the type of 1 Cor., ix., 25; so that both the fasting and Sabbath-keeping would be spiritual, in line with the teaching of Isaiah lviii.; for the spiritualizing of the former clause involves that of the latter. The illustration from fasting and Sabbath-keeping would thus be strictly in accord with the principle of Jesus, that not one jot or tittle is to pass away from the law until all receive its highest fulfillment. So in Mark vii., 15, the law of clean and unclean meats receives its spiritual interpretation (cf. Luke xi., 41) and in John v., 17, the Sabbath law is similarly spiritualized. The sense is: Unless you practice that higher type of fasting which consists in renouncing worldly goods ye cannot find the heavenly. Unless ye observe the greater Sabbath by entering into fellowship with God in his eternal service, ye shall not see him (cf. Heb. iv., 1–11).

The only other saying of the eight of unusual interest is Logion V., but like Logion II. it has at once aroused suspicion. Its first part, though fragmentary, seems to correspond to Matt. xviii., 20. "The latter part," says the "Sun" correspondent, "is entirely new, and it is expected that it will arouse controversy. It seems to indicate a pantheistic philosophy, and, perhaps, is a reflection of the mystical occultism of the gnostics in the early Christian centuries." At the risk of advancing a "perhaps," which may be found equally unreliable, I venture again to dissent from this "short and easy method" with unfamiliar logia. The presumption, as before, is all in favor of authenticity. Before so precious a survival of the first centuries is dismissed as a spurious fabric of gnosticism, it behooves us to make sure that the superficial sense attributed to it is the only one it is capable of bearing. But what connection will there be between clauses *a* and *b* of the saying, if the "pantheistic" interpretation be followed? This sense, if it be the true sense of clause *b*, is quite enough to stamp it as spurious. But turn to the master-key for such enigmatic sayings of Jesus, the Old Testament, and we obtain a meaning full of poetry and beauty which forms moreover the perfect complement to clause *a*. In clause *a* the assurance is given that the Christian assembly for worship and churchly government shall have full authority and solemnity, however small in number, because the Head of the Church will be spiritually present. The worship and authority of the synagogue, of which the rabbis had a similar saying, are carried over into the Christian ecclesia. But the other element of Jewish religious life, the sacrificial ritual, whose center was on the temple mount, should also be "fulfilled." In days before the Levitical ritual had acquired its supremacy, patriarchs and prophets had simply reared a stone untouched by tool of man and offered acceptable sacrifice "in every place where God recorded his name." So Abraham had reared the altar of Jehovah-jireh, and had "cleft the wood," but God himself had provided the lamb for sacrifice (Gen. xxii., 3, 8, 9). In the new dispensation the sacrificial ritual also would find fulfilment, not in Jerusalem nor in Mount Gerizim, but wherever the believer raises his altar for sacrifice and cleaves the wood for offering, there will Christ be found, himself high priest and victim.[1] Until it appears that some such interpretation as this is impossible it is premature to suggest pantheistic invention.

It will be seen that the sayings whose authenticity has been thus far most seriously impugned have no mean claim to authenticity on the score of originality, poetic depth and beauty, and consistency with the doctrine and mode of expression of Jesus. On the score of style and language the verdict must on the whole be favorable. Admitting the wholly tentative character of present conclusions, we can but recognize the uniqueness of our position. Suddenly made heirs of what may prove to be a new portion of the divine word, a portion of the gospel of Jesus unknown to ages past, unsanctioned by the decrees of councils or *imprimatur*

[1] I am indebted for the suggestion to my father, the Rev. L. W. Bacon, D.D., of Norwich, Conn.

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of doctors of the faith, yet who shall say less holy, less "inspired," than that which for centuries has fed the church under the titles of Matthew, Mark, Luke, and John, shall we make room for a possible appendix to Holy Scripture? Or shall we recall the discoverer, hush the critic, and bid the explorer stay his hand.

The Message of the World's Religions

V.—Brahmanism

By Charles R. Lanman

Professor of Sanskrit, Harvard University

IT is a cheering sign of the times that we are beginning to quit prejudice and are learning to look outward. We adopt a ballot-law from Australia simply because it makes for political righteousness; we waste no time to inquire, like Nathanael, "Can there any good thing come out of" that whilome limbo of deported convicts? And, now, at last, in religion, as well as in politics, we are ready to go to the ends of the earth, if so be we may find God's light and truth, and to take it at the hands of men whom we once scrupled not to call benighted heathen. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets"—such is the splendid exordium of the Epistle to the Hebrews. To the Hebrews, "prophets" meant naught else than Hebrew prophets—small wonder. But to St. Paul—what would the meaning be to him, if we could question him about it to-day? He surely would be the last to limit it to the saints and sages of a "chosen people." Nay, rather, he would rejoice to find the accents of the Holy Ghost in Greece or even in India.

Brahmanism is exclusive rather than proselyting. It is not a world-religion; but we may not on that account deny that it has a message for the world. That message may consist on the one hand in truths which its doctrines include; or also, on the other, in lessons and warnings which modern thinkers of wider scope than any Hindu, may read from its long and often sad history.

The term Brahmanism is vague, and forces us, even at the outset, to some prefatory definition. The Vedas are the sacred books of the Hindus, the oldest recorded documents of that branch of the human race to which we Anglo-Saxons belong. For our present purposes, the Vedas may be divided into three great strata: the Hymns, the Brahmanas, and the Upanishads. The Hymns (often called Veda in a narrower sense) are the oldest, and in them is reflected the simple nature-religion of a sturdy, life-loving people, the early Aryan Hindus. To them, the wind, the storm, the sun, the fire, the waters—each was the manifestation of a divine personality, of a god whose anger was to be appeased and whose favor was to be sought. The worship is on a give-and-take basis. The gods accept offerings of rice and butter, and bestow in return rain and food, children and cattle. Of lofty spiritual aspiration there is little in the Hymns of the old Vedic religion.

The simple rites of the fathers fell into the hands of a caste of priests whose interest it was to elaborate the rites into a system so complex that only they, the professional sacrificers, could perform them. The ancient nature-worship was transformed into a rigid, soul-deadening ritualism which is perhaps without a parallel. The sacrifice was apotheosized and invested with a supernal, a god-compelling power. This second great phase in the evolution of religions in India we name Brahmanism proper; the literature in which it is reflected we call the Brahmanas, and they seem to represent Indian thought at its lowest ebb. With it came a profound transformation of the Indian character. The life-loving strenuousness of the olden time has given place to pessimistic quietism. The belief in the transmigration of souls has become an established conviction, not of the learned only, but of the lowest and meanest. We may liken the time to the hour of sultry stillness that precedes the storm.

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For at this juncture, probably in the sixth century B.C., a new era of religious commotion began. Dreamers and mystics, reformers and saviors, seem to have arisen on all sides in Gangesland, full of new teachings, some lofty, some paltry, with which they were to reclaim men from the slough in which they were mired. Gotama Buddha was one of these teachers, the greatest and noblest personality of all Indian history. Another was Nigantha Nataputta, the founder, or rather the reformer, of Jainism. Still others of lesser note are named in the Buddhist Scriptures as propounders of various heresies. But next to Gotama, doubtless the greatest teachers of this time were the Brahman theosophists, men like Shandilya and Yajnavalkya, the authors of the doctrines of the Upanishads.

The Upanishads[1] teach the absolute identity of man and God, of the individual soul and the Supreme Spirit, and declare that only by recognition of its true nature can the soul be released from its attachment to the world-illusion, and from the consequent round of transmigrations. Ignorance is the root of all sin and evil. Salvation is by knowledge. And accordingly the Upanishads on the one hand form what the Hindus call the "Knowledge division" of the Vedas, as opposed to the old Hymns and Brahmanas on the other hand, which they call the "Work-division." The relation is like that of the New Testament to the Old —only that in India the antithesis is not between works and *faith*, but between works and *knowledge*. Since the Upanishads are held to be the crown or capstone of all the Vedas, they are called Vedanta, literally, "the end of the Vedas." The doctrines of these theosophic treatises cannot be combined into one coherent philosophical system; they are too disconnected, contradictory, and disorderly. And the best proof of it is that several very diverse systems of philosophy were, as a matter of fact, built upon them. The Hindus admit six orthodox systems, the chief of which are the Vedanta system and the Sankhya system. Here are elaborated, with all the art and the technical skill of the Indian dialectician, the great rude thoughts of the Upanishads. To treat of the systems is beyond the scope of this brief paper.

Modern philosophical critics may admit or deny the value of the Upanishads and of the systems, as speculation; but the loftiness and honesty of purpose of these ancient teachers cannot be denied. They have never lost sight of the one great practical end of all their teaching, the liberation of the soul. As illustration may serve the final sentence of a famous Sankhya book. The author has just concluded a long argument, which, when turned from Sanskrit into the clearest English, is still surpassingly hard and knotty reading. Then follows his simple but impressive climax: "Be all my argument right, or be all my argument wrong, the ending of bondage to the world is the supreme aim of the soul."

The object of the Upanishads, then, is the search after God. The riddle of existence is scarcely broached in the oldest Veda. To the mystics of the Upanishads, the origination of the universe out of nothing is the question of questions; and if it proved as insoluble to them as to us, the grappling with it led at least to their one great contribution to human thought, the identity of the subject with the object, of man with God, of the Atman with Brahman; in short, to the idealistic monism of the Vedanta system, and the supreme conception of the All-soul.

The word *atman* originally meant breath, and so the principle of life, the soul, the innermost self. A picturesque myth in one of the oldest Upanishads naïvely represents the Atman as a primeval being of human likeness, and all the creatures as proceeding from him by his creative act. Little as the gain from all this may be, it is yet the starting-point of the spiritual pantheism of India. It would be giving an epitome of Indian theology to explain the famous word *brahman*. At first it meant the power of devotion, of prayer, and especially of the sacrifice; and, finally, with the inordinate exaggeration of the sacrifice (as hinted above) into a power upon which even the gods were conceived as depending, Brahman came to be the power which is behind both the gods and the world, the eternal principle of all existence.

The acme of these doctrines is reached

[1] The best work extant in any modern language of Europe upon the Upanishads is Paul Deussen's translation of them, with introductions, which was published few days ago by Brockhaus in Leipsic.

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in the fusion of the originally subjective Atman with the objective Brahman into one supreme entity, transcending all limitations of space, time, and causality. The soul is not different from Brahm, because there is nothing existent outside of Brahm. The soul is not a transformation of Brahm, because Brahm is unchangeable. The soul is not a part of Brahm, because whatever has parts is transitory and suffers change, and Brahm, being unchangeable, can therefore have no parts. In short, then, the kernel of the whole doctrine is the direct immanency of God, an assumption unproved, and yet of profound practical import.

The central point of all this teaching is illustrated in a hundred ways, naïve and picturesque. We may cite one (Deussen thinks it the oldest) passage in which the doctrine is set forth. "Verily the universe is Brahm: whose substance is spirit; whose body is life; whose form is light; whose purpose is truth; whose essence is infinity. This is my spirit (or *atman*) within my heart, smaller than a grain of rice, or a barley-corn, or a grain of mustard-seed; smaller than a grain of millet, or even than a husked grain of millet. It is greater than the earth, greater than the sky, greater than the heaven, greater than all the worlds. The all-working, all-wishing, all-smelling, all-tasting one, that embraceth the universe, that is silent, untroubled—that is my spirit within my heart; that is Brahm. Thereunto, when I go hence, shall I attain. Thus spake Shandilya."

The chief end of man is salvation, that is, liberation from the bonds of death and rebirth, the endless rounds of transmigration. This liberation is effected, not by faith, but by knowledge, by the recognition of the absolute identity of my innermost being with God. What now is the way to this knowledge? For on it we must find the basis of the practical ethics of the Vedanta. The fallen state is the illusion of separation from God, and this illusion is fed by the desires and lusts of the world. Morality, therefore, is primarily rather negative than positive—the renunciation of the lust of the world, of wife, children, possessions, in short, of all the great activities of life.

So far as theories go, there is spiritual truth on both sides, for Christian and Hindu alike, to take and to give. To Hindu mysticism and to Christian mysticism alike are common the most grotesque fancies and the deepest truths; in both are elements which may prove to be of value for our religious life. It may be too that some of the Indian theories concerning personality when dissociated from Indian pessimism shall yet in these last days bear fruit. Did the Eastern mystic so lose himself in the beatific vision of God as to have little thought for his fellows? Possibly; but, *per contra*, are not we so feverishly asserting our individuality in all the details of life that we never quit the pin-fold in which we are confined and pestered? May not each of us learn from the other?

There is a Sanskrit work called the "Garland of Questions and Answers," in which some Hindu Nicodemus seeks to know what it is to be born of the Spirit. His question is:

What lack I yet? What for my soul remaineth
To know, that all these longings then may cease?

And the answer:

Salvation, wherein simplest soul attaineth
The knowledge that doth end in perfect peace.

And again:

What must I know, the which, when comprehending,
Their secret thought from all the worlds I wrest?

And the answer:

On all-embracing Brahm thy spirit bending,—
That know, Prime Form of Being, Manifest.

And we hustling Occidentals marvel and say, "How can these things be?" Mystical perhaps they are to our Western temper of mind; but are we quite sure that our temper is wholly right, and the only right one? In India as well as in Palestine was the warning given: "Except ye become as little children."

As for the Upanishads in practice, we little realize in the Occident how holy and saintly have been the lives of thousands of these quiet Vedantists. And even in characterizing renunciation as a negative virtue, there may be a touch of injustice and error. On the other hand, if we are right in our ideals of human progress, it is hard to see how they have been fur-

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thered by quietism. "I am come," said the greatest of teachers, "that they might have life, and that they might have it more abundantly." But even here again let me warn against over-confidence in the infallibility of the Occidental standards by which we would measure the fulness of life.

And it is well to remember here that—despite all the diversity of dogmas and of metaphysical conceptions, whether of Buddhism or Confucianism, whether of Christianity or the Vedanta—that the way of peace for all is by morality and not by immorality, that the ethical ideal is essentially the same the world over, that virtue is everywhere lovely, or, in mystic phrase, that she can quicken our spiritual sense until we catch the unheard music of the spheres.

> She can teach ye how to climb
> Higher than the sphery chime.

A change of attitude towards non-Christian religions has undoubtedly begun within Christendom. It is a step in advance, clear and great. Among its immediate results there may indeed be much unintelligent dabbling in Buddhism and sundry other "isms" of the East, and the growth therefrom of an irreverent and weak and flabby eclecticism; but these are transient extravagances. The new habit of mind, if only it be informed with honesty and humility, is an essential preliminary to the best general religious progress. It is something which the leaders of religious life and thought should welcome as a glorious, an inspiring opportunity.

Wild Life in Town

By Charles M. Skinner

WE may not all have Gilbert White's enthusiasm for thermometers, and a few of us do not care what the weather is; but we never grow too old to wonder and enjoy when the seasons come and go. Spring is always a miracle, winter a rest and a symbol, and we are always curious over the early show of wild life in town. This life is chiefly vegetable. As we pride ourselves on being the first to report that the days or nights are getting longer, so we are eager to state that the new grass is out, or that the first red leaf has appeared. We don't often realize that while we are not very new every Spring; the plant—the perennial herb—makes a clean start at every snow-melting, and is practically a new creation. It has a new stem, bark, leaves, its blood is a new supply; a photograph of last year's plant that stood there would not depict this one. Only the root and the life are old. And it is as clever in preparing for cold weather as it is in taking advantage of the warm. For example, I found in my yard a purslane that was getting in its work before the frost. It was a new plant, barely three inches long, and the weather had been windy and raw. But in a few days it had not merely come out of the earth; it had flowered, fruited, and opened the lid of one of its cups, showing the seed within, black and perfect. It had crowded into a week the usual life of a month.

Next to the rising of the grass one other thing marks the arrival of genial times: the first mosquito. He—I mean she—is as inevitable as the procession of the equinoxes. When that snarling hum sounds in our ears it is time for wire screens to go up in the windows, to burn pyrethrum cakes indoors to stupefy the creatures, or to clap a tin cup (on the end of a stick) against them as they repose on the ceiling, the cup containing a little kerosene into which they fall and perish. In the coming day when science shall conquer nature (and men?) there will be no mosquitoes. Dragon-flies, fish, or oil cast on the waters where they breed will have relegated them, with their itching bite and their more intolerable song, to legends and to museums.

The insect life that comes with such a rush as soon as the sun has promised to sustain it: is it, in town, a survival or an arrival? Have the miles of brick and flagging penned into our yards and vacant lots the myriad worms, beetles, grubs, flies, caterpillars, spiders and the like, or have they found their way through these obstructions? Here they are, anyhow. You have only to turn up a foot of soil, or tip over

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a plant, or shake a sapling, or look up at an electric light at night, to find them crawling, humming, hurrying, flying. Here are sow-bugs, rolling themselves into spheres in a vain hope of being mistaken for buckshot, when up-turned from decaying plants or timber, skurrying millipedes, and metallic-looking wire-worms pulled up on the roots of a plant that we are repotting, slugs and snails in coteries under dead leaves, roaches and the swifter centipede that eats their eggs in our kitchens, potato-bugs on the sidewalk or battening on a *nicotiana* in a garden, spiders of sundry colors and sizes everywhere, crickets chirping under bakers' doorsteps, larvæ of tussock and gypsy-moths infesting the shade trees, fouling the walks and getting themselves crushed under foot, earthworms—no place is without them—house flies in the butter, and butterflies in the house, dragon-flies whizzing to and fro in the twilight, the too tame mosquito craving gore, June beetles and other, sometimes big beauties with shining wing-cases bumbling in at doors and windows, "no-see-ums" stinging our ears, blunderheads getting into our eyes, mites in the the cheese, B flats in the boarding-house, and the wicked flea in the street-cars—truly the fauna of the town is wonderful, copious, and exasperating. The lack of birds to prey on it all has made our menageries more extensive, expensive, and complex than they would otherwise have been.

They have a certain æsthetic use in the city, these insects, and link our odd moments to the healthful field. One country note that often sounds here in summer is the chirp of crickets. How these merry little fellows manage to survive the boot-heels, wagon-wheels, dogs, cats, sparrows, ashes, brooms and other hostile energies and implements I do not know; but many a town yard and vacant lot and square are vocal with them on August nights. I suppose we ought not to say vocal, for they make their noise by rubbing their wings together, but the effect is that of piping. It is a sound of warmth and greenness. And in August you hear the hot sound of locusts.

Everyone has noted the silver brilliancy of moths and dragon-flies that emerge out of blackness and flare around electric lights—dim-sighted creatures! The arc light has created this spectacle, as it has covered fresh snow with diamonds, has made ice-laden trees and new frosted grass a wonder. You do not always have to wait for night to see the insects. I have found the pink night-moth—fertilizer of the evening primrose—whirring over the flowers of Bouncing Bet in my yard in full afternoon sunlight. Some of these humble lives have as wide a repertory of change as the views and fashions of our own race. As larvæ they have new colors, sizes, and bristles, every time they shed their skins. This is a protective scheme, I take it, graduated to changes in the vegetation on which they feed.

More surprising and less companionable than the moths and butterflies are snakes. Snakes in town! Assuredly. I have met them often—real ones. This, I suppose, comes from not liking them much, and therefore looking for them. One misses a good deal by not watching for it. I have never found a four leaf clover, yet one of my children went out one day and picked, in rapid succession, a plant with four leaves, a second with five leaves, and a third with six leaves, from a vacant lot near the house. Garter snakes of respectable size I have seen in parts of towns that had long been grown up, and while living in the oldest part of a provincial city of twenty-five thousand people I found a little red-bellied snake in the yard. That yard had been hemmed in with fences and buildings for generations, and that snake must have descended from a family that had kept out of sight of the house occupants for decades. Once there had been open country thereabout, for the name of the street, which is still Prospect, implies as much; but there is a perversion of fate that turns Prospect streets into pens of brick where you can not see two squares in any direction; that fills Angel Court with thugs and drunkards; that makes Paradise Row notorious for slatterns and ash-barrels; that hews down every tree in Grove and Forest streets; that strews rusty bed-springs in vacant lots on Spring Street; that allows never a flower in Garden Street, and only cabbages in a grocer's stall on Rose Lane; that covers Stone Square with asphalt; that hasn't a height on Cliff Place that a china doll could not fall from in safety, and that strips Hem-

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lock Avenue as bare of hemlock as the top of a stove.

We say, in a general way, that there are no birds in the city, and if we take the crowded districts and exclude caged birds and poultry, we shall find few enough. The screaming sparrow that we adopted from England and that has now adopted us—we know him; the night-hawk seems never to come down, but we hear his call overhead in the dark; and once in a month a robin strays within range of the slings and arrows of outrageous mud-larks. Pigeons are often seen whirling fifty or a hundred feet above the pavement. They surely fly in circles for exercise or sport, and they fly in flocks because they have the social instinct. The circle is their normal flight, when their home is the axis of the wheel. It is not chase, for the leader in one round is the laggard in the next. It is not search for food, because they fly over roofs and courts where food is least possible. Let but two or three of them settle, and within a couple more of circles the other twenty or thirty will likewise cease from flight. Maybe it gratifies a sense of rhythm, as well as meets a need for action—this rotary flight. They often remind me of dancers and of people on the continent who, on their holidays, can be as merry, as happy, as if they were all useless.

As for the sparrow, there is simply no escape from him. In a rashness of generosity that I repent before five o'clock every morning, I allowed one of them to put up a nest in a lapse left among the the bricks by the man who had something to do with my residence. This builder was in haste, and we are sorry every time it rains. Well, this sparrow put his nest securely where nobody can get at it, although it is hardly four feet from the bedroom windows. It was rather pleasant in April, for he was just married and he had evolved a new note, almost musical, to make love with. It was a "chur-r-r, chur-r-r," low, soft, not unlike that of a canary when he prepares for full song. John Burroughs speaks of individual voices among birds, but it is surprising to find such an instance among these unprogressive and conventional plebians. Had he not been in love he would not so far have forgotten himself. But he stopped it when his wife began to set, for he took his place on a telephone wire in front of her and a few feet from my open window, and there he screams incessantly. It is hard to express bird-notes in language. You get near the sounds in the names of the phœbe, the whippoorwill, and the chippy, but it is not easy to paraphrase the love-making or encouraging squawk of the sparrow. At a little distance you would call it "syrup," "chee-up," "fillip," "yellop," but near at hand it is sibilant—more like "whiskers," or "skreekle," or "shreekle." I have timed this unspeakable scamp, and find that he screams 118 times a minute. This makes 7,080 times an hour, and as his hours average from 5 A.M. to 7 P.M. he says "shreekle," potentially, 99,120 times a day. What does his wife think of him? I know what I think of him when I tumble out to shake the shutters to scare him off, for he merely flies to the edge of the roof, nearer to me than he was before, and resumes screaming for dear life, the loudest of his tribe.

Suppose a man on his hearth-rug, middle-aged, pursy, serious, self-satisfied, his hands under his coat-tails, his feet apart—regular sparrow type, in fact—and imagine him saying to his wife, in her rocking-chair, "shreekle, shreekle, shreekle," all day long with this convincing earnestness. Some men will say one thing all the time, though, especially if they can get a woman to listen to them.

The circumstance proves the remarkable tameness of our feathered immigrant. Other birds keep their nesting places secret. This loud fellow proclaims it. Shall I destroy his nest, or wait till his brood is hatched, trusting that it will keep him so busy fetching worms and crumbs that there will be no time for remarks? When I look upon that chocolate-headed renegade on the telephone wire, as I can do, through the blinds, without being seen by him, note the anxiety of his gaze and attitude, and note the conscience he is putting into his work, I incline to let him scream for a while longer.

But the other afternoon he came around with a new theme. He sang it for only a minute, but it was a relief. It is greatly like the song of the robin, and may have been borrowed from one.

We have little to be thankful for in the sparrow. He has driven away the shy, sweet-voiced native birds that thirty years

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ago nested in our shade trees, he doesn't eat the caterpillars that he was imported to kill, but if we begin now to train him he may one day moderate his voice and his conduct, and surprise us with a becoming modesty and virtue.

Religion Among Men of Science

By Alfred C. Lane

THE other day, as I glanced up from reading a eulogy upon Henry Drummond which dwelt upon his position as a religious man of science as if it were unique, my eyes fell upon the heading of an official letter of the Geological Society of America, upon which were the names of past presidents. At once it flashed across my mind that I knew the denominational affiliations of five out of the eight names there, and that they were known and on record as religious men. Moreover, they were pretty fairly scattered among the different denominations. One, Sir William Dawson, is a Presbyterian whose "Modern Science in Bible Lands" witnesses his interest in the Bible. One, Alexander Winchell, was a Methodist communicant, whose speculations on "Pre-Adamites" were once perhaps, more read than at present. The closing words of Dana's "Manual of Geology" give an insight into his religious faith, and while he represents the Congregationalists, Shaler, whose lectures on "The Interpretation of Nature" were read before a theological school, has been, I believe, a churchwarden. Le Conte's affiliations are with the Unitarians, and he, too, has written on the relations of religion and evolution.

Five out of eight at first glance, considering that of the population of the United States as a whole only about one-third is supposed to be in communion with any church, the record above does not seem to suggest that warfare of science and theology of which one hears. Drummond seems by no means unique.

I went more carefully over the list of the society, including the names of those presidents whose denominational affiliations had not at once occurred to me, and became convinced that the proportion of them who were communicants in some Christian Church was at least equal to that of the population in general. And as my mind took a wider sweep and turned to France and Belgium and Germany, I could recall instances enough, and tone of conversation enough, to feel convinced that the religious tone among scientific men was not below that of the average population, while until recently, the peculiar construction of the English universities made a large number of reverends unnaturally evident among their men of science—men like Professor Bonney.

All this applies more particularly to geologists, to be sure, but without exception that I know all geologists are in some sense evolutionists, and geology, as much as any science, is brought face to face with all the facts which are superficially supposed to shake religious faith.

Another thing that came to me strongly in this review is the variety of religious faith held by my fellow-workers. Some, but by no means all, belong to the advanced schools in their religious circles. There are Jesuit fathers and Presbyterian elders. Drummond is not the only one who has helped in revival meetings, and I have known American students in Germany so conscientious that they would not take a geological excursion upon Sunday, or join in the glass of beer so dear to the heart of the German student in general. The more I thought the more strongly was I convinced of the truth of the words of an address recently spoken by a scientific man to scientific men in Washington:

> Another and by no means a minor factor in the relations of science and the Government is a popular notion of the status of the scientific investigator in society in this country. From one standpoint he is regarded as a human prodigy, gifted beyond his fellows, able to fathom all the subtle mysteries of nature; and one by whom all moral and social as well as physicial problems are readily solved with more than ordinary human certainty. On the other hand, when the practical politician, or some other fortunate

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man born to direct affairs, assumes the direction of a branch of the government service he looks upon the scientific man as a more or less harmless eccentric. It is hardly necessary to say that, as a matter of fact, both these extreme views of the scientific man are usually wrong. In general he differs from his fellows only in the possession of some peculiar aptitude or talent for study or investigation in some department of science. He may be a good chemist, and shirk every duty of a good citizen; a learned mathematician, with manners and tastes that bear no trace of gentle breeding or moral training; a gifted biologist, but with a selfish greed that puts him out of touch with the best citizens, the wisest government, or the true, unselfish seeker after truth in any sphere of human endeavor; in short, the manifestation of ability in scientific pursuits, as in other walks in life, does not necessarily imply anything more.

Again, if we turn to such a work as White's entertaining, but by no means judicial, and not very accurate, "Chapters in the Warfare of Science," and read attentively with occasional reference to other standard works, we shall find that the protagonists of science were at least as religious, and often quite as inclined to theology as the persecuting party. If they were not deeply religious, in fact, it was almost always easy enough to whisper their "it does move, though," under their breath. The sect of theological agnostics is a small and very modern one.

But I imagine I hear some one say: "This sounds well, but if you are right what has all the turmoil been about, for surely there has been some struggle between some people over something." It is true that there has been a struggle, and far be it from me, standing in view of the field strewn with the leaves of contending pamphlets, to deny it. A survey of the conflict from my standpoint may be useful, and at the same time help to show Drummond's true merit and work.

It is quite a common fallacy to assume that the spirit of modern science is peculiarly the spirit of reason. In reality the opposite is true; it perpetually calls for verification and allows the results of no reasoning process, no matter how apparently flawless, to pass unchallenged, but tests them all by comparison with facts. Even in the most strictly mathematical reasoning, where there seems to be the least room for mistake, the modern scientist is always anxious to test his results to see if some mistake has not somewhere crept in. Sir William R. Hamilton deduces by mathematics his theory of conical refraction, according to which a dot of light looked through certain crystals held in a particular direction should appear as a circle. Were he an ancient Greek philosopher he might have been contented, but being a practical British one he writes off at once to his friend Lloyd to see if he can observe the phenomenon predicted.

Thus all the theories of modern science hold their places like champions in an ancient tournament, on condition of being able to meet all oncoming facts. At any moment new facts may shake or modify the most cherished of them. The earth's axis can no longer serve as a line fixed either in space or in the earth, and the chemist's cherished theory of the constancy of atomic weights may also have to go by the board.

The domain of science is, therefore, the realm of correlated facts, and all old truths must be viewed in the light of all newly accumulated facts, for every fact has some relation to every other. As Tennyson sings:

> Flower in the crannied wall,
> I pluck you out of the crannies,
> I hold you here, root and all, in my hand,
> Little flower—but if I could understand
> What you are, root and all and all in all,
> I should know what God and man is.

Now, the struggle has really been over the admission of new facts into their true relations with the old recognized ones. It is one phase of the great struggle between conservatism and progress, which has been misinterpreted as a struggle between religion and science. But the struggles between theologian and theologian, between Luther and the Pope, and between scientist and scientist, between Neptunist and Vulcanist, have been as acrimonious as any strife between theologian and scientist.

The struggles between the conservative theologians and the progressive men of science have turned upon the relation of of the facts which the latter were gathering to the Bible, and the deductions of the former from it. The conservative maintained that some system, which had included in rational relation all the facts

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of its day in its logical framework, should be the standard to which all new facts should be made to conform, or if they found no niche where they fitted, should be rejected by the builders of systems. The spirit of science does not admit that any fact may be ignored and rejected, and insists that the older and well-known body of fact should be reinterpreted by, through, and in relation with the newer body of facts, and that the system, no matter how carefully and beautifully builded, shall be modified, so as to accord therewith. Fixity of interpretation and statement, therefore, is antagonistic to this spirit according to which, while the old facts remain, the appreciation of their meaning must ever become different, and probably deeper and more accurate. And the difference between the attitude of the earlier men of science and of religious faith, such as the illustrious Dana, and the younger school, whose typical representative is Drummond lies in this: The former were content with pointing out that there was no discord between the religious facts as known of old, when properly understood, and the new body of fact they were gathering. Younger men, especially Drummond in his "Natural Law in the Spiritual World," pushed on to show the light which this new body of fact threw upon the interpretation of the former. They drew from the theorem that the God of revelation is the God of nature its legitimate consequences, and studied the character of God and his ways of working from both classes of facts, and find, not merely no discord, but the same intelligence arranging, controlling, and governing, the same Divine Character manifest, in all.

Any one who has watched the almost transforming change which the play of April light and shade can perform on the same landscape, in these days of sunlight and shower, can easily understand that those who are thus casting new lights on old facts, may to conservatives seem revolutionaries. Thus the struggle for the assimilation of the new will always continue, though the facts of religion remain eternal, while progress continues. But a warfare between theology and science never has existed, nor will exist.

The Old Dutch Church at "Sleepy Hollow"

By C. De F. Hoxie

THE old Dutch church at Tarrytown, immortalized in Washing-Irving's tales of "Sleepy Hollow" will celebrate its two-hundredth anniversary October 10 and 11. This is probably the oldest church in the state, having been built about 1697 by Frederick Philipse, first lord of the Manor of Philipseburgh.

The event takes us back to the days when New York, above the present northern boundary of Westchester County, was little else than a wilderness; when Westchester, parcelled out into half a dozen princely manors, was governed with much of the pomp and many of the attributes of genuine feudalism; when Albany was an Indian trading-post grouped about a fort and "two little streets crossing each other at right angles; when Schenectady was the western frontier post of civilization; and when New York City was a walled and stockaded town crowded into the lower part of Manhattan Island, its inhabitants worshipping in a little Dutch chapel in the fort, lighting their streets with lanterns hung from poles in front of every seventh house, drawing water from pumps at the street corners, trading powder and shot with the Indians for beaver skins, and living in daily dread of royal edicts, "Popish plots," and invasions of the French from Canada.

Such was New York when Vreedryck Felypsen, a native of East Friesland, grown wealthy by trade and prudent marriage in the new world, bought in 1680 of the Weckquaesgeek Indians the site of their ancient village of Alipconck—"the place of the elms"—at the mouth of the Pocantico River. With the village site Philipse, as the English called him, purchased the land "1600 treads or steps" on either side of the stream up to its source, and this purchase became the

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site of "Castle Philipse," of the famous old mill on the Pocantico, and of the old Dutch church—all of which are still standing. For a similar tract just south of the Pocantico, including the present site of the village of Tarrytown and north from "Sunnyside," the late residence of Washington Irving, Philipse gave the Indians these articles enumerated in the deed of conveyance dated Dec. 10, 1681: "10 fathom of duffils (a kind of coarse woolen cloth), 10 blankets, 8 guns, 7 shirts, 1 anker of rum, 25 pounds of powder, 10 bars of lead, 2 iron pots, 5 earthen cans, 12 steels to strike fire, 2 cooper's addz, 2 half vats of beere, 70 fathom of wampum, 7 pairs of stockings, 6 howes, 12 axes, 9 kettles, 40 knives, 6 brass tobacco boxes, 6 coates, 2 drawing knives."

These and other purchases were in the year 1693 erected into the ancient Manor of Philipseburgh, stretching for sixteen miles along the Hudson north from Shorackkapock or Spuyten Duyvil Creek to Kightowank or Knotrus (Croton) River and east to the Bronx. With the manor freehold Philipse was given power to hold court-leet and court-baron and the ancient privileges of "fines, issues and amercements" of advowson, "of waifes, estrays, wrecks, deodans and fellons," and the still further privilege of building a toll-bridge across Spuyten Duyvil Creek to Paperinemin, the present site of Kings Bridge. These powers and privileges were granted by Willliam and Mary "to our loving subject, Frederick Philipse, one of the members of our council of the said province of New York," on condition that he pay "yearly and every year on the feast day of the Annunciation of the Blessed Virgin Mary at our fort at New York unto us, our heirs and assigns, the annual rental of £4, 12*s* current money of our said province."

Philipse bought the Pocantico tract, the site of the old Dutch Church, for the site of a new mill which he intended to build on that stream. He already had a mill and manor-house on the Neperhan on the present site of the city of Yonkers. He now built "Castle Philipse" on the Pocantico, a fortified stone house with walls of amazing thickness, defended by cannons thrust from portholes in the cellar, laid the foundation for the old Dutch Church and began his mill-dam. Tradition says that, the dam being finished, a freshet came and swept it away. He then built a stronger dam which was also washed away. In his distress Philipse was now approached by an old negro slave who told him that God had appeared to him in a dream saying that he was displeased with Philipse for stopping work on the church and that the mill-dam would never stand until the church was completed. Philipse, accordingly, set to work with ardor, completed the church and then the dam, both of which afterwards stood, the church until this very day.

It is a lovely spot occupied by these relics of two centuries. The church stands on a gentle slope overlooking the Pocantico and at the foot of a great whitewood tree. This tree, however, must have been a mere sapling long after the English tongue had been substituted for orthodox Dutch in the services of the old church, an innovation which took place sometime after the middle of the last century, and which so startled the staid Dutch congregation that many, it is said, declared the rite of baptism which the good dominie had just administered in English to be little less than sacrilege. Certain it is that the storm that day raised about the head of the offending minister did not entirely subside until followed by the good man's resignation some time afterward.

To the south and east of the church stretches "Sleepy Hollow" and the stream, and not many steps away is the site of the ancient bridge over which Ichabod Crane rode furiously to escape the "Headless Horseman." Tradition further says that Ichabod was choir leader in the old church, and as he stood swinging his baton in the ancient gallery he appeared in the minds of the honest Dutch folk sitting stiff on their hewn oak benches, without back or sides, to divide honors with the minister himself and with the lord and lady of the manor who sat on their raised thrones beside the pulpit.

North of the old church is a part of Sleepy Hollow Cemetery called Battle Hill. Here are the remains of a Revolutionary redoubt where mounted cannon commanded Broadway, north from Tarrytown, when that street, still spoken of as the "Albany post-road," passed to the east of the church. Here, too, is the last

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resting-place of Washington Irving, and still higher on the crest is a monument erected to the memory of the Revolutionary heroes of the locality bearing the well-known names of the Martlings, Van Tassels, Van Warts, Pauldings, Odels, Sees, and Requas; while a few hundred rods south on Broadway stands the André monument, with its graphic representation of the capture of the spy by the patriots, Paulding, Williams, and Van Wart.

The old church was built of Westchester gneiss and granite, with its gable end forming three sides of a hexagon, facing the road on the east. Its ancient door, now long closed, opened to the south, looking down the valley of the Pocantico towards the mill and Castle Philipse. Its four windows, beginning over seven feet above the floor and ending only where the slant of the roof began, were protected without by iron cross-bars. The windows were purposely built so high in order to protect the worshiping congregation from the bullets of Indians or other enemies. Around the windows and the old door were set rows of thin, yellow, sun-dried bricks, hard as stone, imported from Holland in the ships of Philipse. Some of these bricks may still be seen in the old walls. The frame of the church was of huge beams of riven oak, and the ceiling extended high into the arched roof, leaving in full sight below three huge oak cross-beams which tied the framework of the building together. The interior was plastered with a brown coat laid on the rough stones, while the ceiling of riven oak boards was whitewashed. On the roof were riven cypress shingles three feet long, and lying ten inches to the weather. Wrought iron nails, some of them six inches long, were used in the frame and in fastening the ceiling to the curved oak ribs of the semi-Gothic interior. In the cupola hung a bell cast to order in Amsterdam in 1685, and bearing the motto, "*Si Deus pro nobis quis contra nos*"—"If God be for us, who can be against us?" and over the east end of the roof was placed a metal weather-vane cut with the monogram, a V and F united, of Vreedryck Felypsen. The old bell and weather-vane are still preserved, and will be placed as they were originally, in preparation for the church's bi-centennial.

Here the honest Dutch folk used to gather—some from as far away as the Nippiorha and the Bronx, and others from away beyond Kichawan (Croton River)—when three or four times a year the Rev. Guillaume Bartholf made the tedious journey from Hackensack to preach to them and administer the rites of communion and baptism. And later, when the church had more regular services, the congregation driving in on summer days from the neighboring farms and settlements, after tying their animals in a grove of locusts by the Pocantio, used to sit down on benches in front of the church and wait for the minister, and when he appeared, "follow him into the church like a flock or sheep." Interments have been made in the old graveyard attached to the church every year since 1645, and in the vault underneath the building the rusty brass nails on worm-eaten coffins record, it is said, dates as far back as 1650.

The interior of the old Dutch church was much altered immediately succeeding the Revolution. It was then that the raised thrones of the lord and lady of the manor were taken down and in their places were put benches like those occupied by the common people, as befitted the new democratic ideas of equality and the rights of man. Frederick Philipse, too, the third lord of the manor, had adhered to the cause of King George. He fled to England, and his estate was declared forfeited to the State, and thus came to an end the ancient manor of Philipseburgh, the land being soon cut up into farms purchased from the Commissioners of Forfeiture. It was about this time, also, that straight-backed wooden benches replaced in the church the oak planks without backs or sides that were the original seats. Still further alterations were made in 1837, when the church assumed its present comparatively modernized appearance.

The old Dutch church is owned by the First Reformed Church of Tarrytown, which long ago gave up worshiping there as being too far out of the village for the enervated population of the present day. The old church is still opened, however, for Sunday afternoon services usually during the months of August and September. A committee of the First Reformed Church

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is now remodeling the old building to make it appear as nearly as possible as it was when it came from the hands of the first lord of the Manor, Frederick Philipse and Catherine, his wife, two centuries ago.

Specialism in Women's Colleges

By Caroline W. Latimer

THE April number of the "Review of Reviews" contained an article by President Thwing on "Choosing a College," in which he quotes Maria Mitchell as saying: "When a student asks me, 'What specialty shall I follow?' I answer, 'Adopt some one if none draw you, and wait.' I am confident that she will find the specialty engrossing." President Thwing has every right to speak as one having authority, but, although he fully indorses this opinion, and although Maria Mitchell was undoubtedly far from being one who spoke as a scribe, I do humbly venture to question the justice of her conclusion, so far, at least, as it concerns the sex to which she herself belonged. At the present time, when specialism has become an integral part of college education, there is no doubt that every student must, sooner or later, adopt a specialty; the point where I join issue with Miss Mitchell is that I take the liberty of doubting the subsequent development of spontaneous interest in a subject thus undertaken. The latest date to which the choice of a specialty can be deferred is, as President Thwing very truly says, the beginning of the junior year; and the only reason that selection can be delayed so long is that a student who enters college without a strong bent in any direction can profitably occupy her first two years with the obligatory work in languages, literature, science, and philosophy which all educational institutions, recognizing the liberal as well as the special side of college training, require of candidates for a degree. If, however, at the end of this time no one of the subjects into which she has obtained an insight has appealed to her sufficiently to stimulate a desire to pursue it into its own peculiar region of scholarship, then, I repeat, she is most unlikely to find any one of them engrossing. I hasten at once to add that she is not therefore unfitted to profit by the opportunities and advantages of a college education; she is only one of those who will not derive any direct benefit from specialism.

All college students, considered from the point of view of this same specialism, will be found to separate themselves into three classes. The first of these contains the girls who care not at all for education; who come to college only because they enjoy the social side of the life they lead there, or, in a few instances, because their parents and guardians have, even at the end of the nineteenth century, sufficient authority or influence to send them there against their wills. These students generally leave college (either from choice or necessity) by the end of their second year, and it is not to be expected that they should derive much benefit from a college education. Certainly they obtain none at all from specialism, except—and the exception is of great importance—in the case of the few who "having come to scoff remain to pray;" I mean those students who are suddenly aroused to a perception of the use and purpose of college training, and in consequence develop qualities, hitherto latent, which cause them to separate themselves from their kind, and render them eventually a credit to their college. The dormant powers of such students are awakened and the eyes of their minds are opened by the interest excited when they encounter for the first time a study to which their mental faculties are naturally responsive; while the stimulus to perseverance is supplied by the specializing system which permits them to devote much time to the particular subject that attracts them. For the majority of this class specialism has, as I have said, no mission, but for the few, for these Lots in the midst of Sodom, it constitutes a saving grace.

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Our second group of college students consists of the born specialists; the women who display early a genuine love for some one branch of knowledge, and who come to college in order that they may attain excellence and, if it be granted them, distinction, in the line of their choice. These are the students whom specialism delights to honor, and in whom she has her great reward.

It is to the third division of our classification, however, that most consideration is due, and for that reason I have placed it last, instead of where it rightly belongs —between the other two. It represents the middle class, the Philistine element of college life, and, like all middle classes, it is numerically large. Within it are to be found the kind of students to whom Maria Mitchell refers, who, having no great intellectual gifts, nor marked taste in scholarship, are yet possessed of fair intelligence, clear judgment, and good principles, and who are desirious that their one talent should not remain folded in a napkin. A few of these students select a specialty because they see potential advantages to be gained from it, but it is certainly true that the majority are ready to say to their instructors "What specialty shall I follow?" I have said that such students derive no direct benefit from specialism, nevertheless their indirect benefit from the introduction of the specialising system is very great; how great can be appreciated only by those who have some knowledge of the iron age from which education is but just set free. The age when the classics and mathematics were prescribed in equal measure for all alike, and those whose inclinations lay in other directions had little or no opportunity to cultivate their natural tastes. With the introduction of specialism into college education has come liberty of choice in the acquirements of knowledge, and paradoxical as the statement may appear, it is the students with no special scholastic tastes who are benefitted even more than their fellows by this freedom, for it enables them, not indeed to escape altogether from wholly uncongenial work, but at least to reduce that work to a minimum. The students who have a strong, natural love for some one branch of knowledge will almost certainly find a way to it; those for whom neither specialism nor a liberal education have any meaning may well be left without either; but for the residue, the many who pass through four years of college life without displaying any distinct taste or marked natural aptitude, the advantage of education must lie in its widening influence on their mental horizon, whereby their capacity for enjoyment is increased while they learn to form fair and generous estimates of men and things. And it is the liberation of their minds from the cramping influence of bygone educational restraints which contributes most largely to growth and expansion in their conceptions of the mystery of life and its arts.

But that a specialty, adopted solely in conformity with the regulation will ever prove "engrossing," I dare to say is not to be expected, nor indeed to speak truth, is it to be desired. The benefits occurring to knowledge from the results of specialism are very great, and the fact that women are beginning to contribute to these results is very pleasant; but there are many other benefits than those of specialism for which we are dependent upon women. If all our fowls were to lay golden eggs we should be deprived of one of the necessaries of life, and if all our young women achieved distinction as scholars human nature would be sadly at a loss for daily food. Let us be thankful then that so many of them are not attracted by any specialty, and that they will probably fail to be engrossed by the one which they adopt from necessity.

Bits of Wisdom

Many Christians get cold warming themselves at the world's fires.—*A. J. Gordon, D. D.*

If religion has done nothing for your temper, it has done nothing for your soul.—*Clayton.*

Only he who lives a life of his own can help the lives of the other men.—*Philipps Brooks.*

You cannot dream yourself into a character; you must hammer and forge yourself one.—*J. A. Froude.*

An idle person is like one that is dead, unconcerned in the changes and necessities of the world.—*Jeremy Taylor.*

"Opportunity comes," said the old proverb, "with feet of wool, treading soft." You must have the instinct of an artist for the approaches of this good genius. You must listen for it.—*Rev. Samuel Johnson.*

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Books and Authors

Professor Müller and Mythology [1]

There are three schools of theory of comparative religion. One proceeds to get at the meaning and relationship of myths by means of language. Another keeps within linguistic classification of tribes, but is not bound by etymology—seeks likeness in other ways. The third class is guided by the races of mankind. These are the etymological, analogical, and ethnological schools. Professor F. Max Müller belongs to the first class.

There is another class—in fact two classes—with which he does not reckon. The first of these latter classes studies *a posteriori* custom and myth, and deduces from observation; the other school makes use of all three methods. This is the school of comparative religion, and we all are coming to it.

Professor Müller belongs self-confessedly to the etymological school. He tries to broaden out. In vain. The habits of years make it no longer possible. The autocrat cannot become a democrat.

He examines in a superficial manner some non-Aryan cults, and pronounces them nature religions like the Hindu. If that proves anything, it proves the unity of the psychic basis, and the inadequacy of the linguistic method alone. The reader of these volumes will be struck by their overwhelming controversial temper. In fact, they are confessedly polemic.

Professor Müller reviews the books of his opponents *seriatim*. The brevity of the sections in the first volume produces a scrappy effect. It looks like a collection of short pieces, book-notices, replies to critics, and casual notes set in an arrangement. The arrangement is good enough to be adequate, particularly because the index is full.

The second volume is more sober and connected. It treats of the myths of Sanskrit literature, the religions of India. Perhaps the author says in these pages some new things. If so, they escaped the notice of the careful reviewer. At the same time it must be confessed that the old material is put in good shape.

In the first volume there is a cursory notice of some Ugro-Finnish religious notions. The author gives also his ideas on totems, fetishes, animism, and other properties of the anthropologists. Details we will not notice, except to say that in our opinion the learned Sanskrit scholar would have done better to let anthropology alone.

Excellent as Professor Max Müller's theory of a physical basis of religion has proved for experimentation, there are serious difficulties in the way of accepting it as probably true The judicious student will conclude that Professor Max Müller carries his method too far, just as Jacob Bryant did, whose work is now obsolete, and as Coxe did in his Aryan Mythology, which is also obsolete.

The myth-makers did allegorize the changes which they saw in nature, but they allegorized other things. They were poets; likewise they perceived the prose of life. The psychical basis of mythology is important to keep in view beside the etymological. Probably psychology or the bodily senses had more to do with the rise of myths than the disease of language.

Professor Müller will grant this, but he will not go on with his work as if it were so. He is a linguist, a Sanskrit scholar whom we all honor as such. He and the late Professor Whitney transferred the center of gravity in the Sanskrit world from Germany to the English-speaking colleges. Nevertheless, linguistics form only one way into the domain of comparative religion. Alone, etymology misleads. Besides the hypothetical Aryans did not set the time for the myths of all the races.

Professor Müller accepts the theory that in the matter of belief in immortality the wish was father to the faith. This is not self-evident. The hells of the myths of the world would surely make the sinner prefer annihilation. It does not require any argument to convince our readers of the universality of the sense of sin. Dante's "Inferno," with all its grotesque horrors, is a wild and refined evolution of the primitive concepts of hell. The Norse hell, the Hindu hell, and the Greek hell were atrocious. They could not have begotten a wish to live forever. It is measurably true, as Schopenhauer remarks, that this earth furnishes ample material for the construction of a hell, but little for a heaven. This again would not beget a wish for endless life.

The Modvines say that the road to Juonela, the region of the dead, crossed mire and half-seas, then a river and a dreadful cataract. In the abyss were ferocious beasts. This reminds Professor Müller of the Teutonic Niflheim or Helheim. Why not the Arabian myth also? Why not the bridge of Al Shirat? The Jewish rabbins said that there was only a hand-breadth between Gehenna and Abraham's bosom. Some South Sea Islanders have like myths of hell. The Egyptian idea was more elaborate, essentially, however, the same. Now, etymology will not help us here. What is essential and underlies these widespread and apparently autochthonous myths of hell is not a physical but an ethical notion.

If once he would actually accept the identity of the psychological basis of the human myths, Pro-

[1] *Contributions to the Science of Mythology*. By the Rt. Hon. Professor F. Max Müller, K.M. Member of the French Institute. Longmans, Green & Co., New York. 2 vols. $8.

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fessor Max Müller would not so hastily reject the apparent similarities of Non-Aryan (say Semitic) to Aryan myths. Nor would he treat the mythology of the Ugrian tribes in the manner he does in the first volume.

A Collection of Poems[1]

Recently in conversation with a friend Mrs. Margaret E. Sangster, the well-known poet, said that a gentleman once asked her when she wrote her poems, and that she answered him, "I do not know." But afterward in thinking it over she realized that they were really written while she was riding to and fro in the cars or walking the streets. Probably this accounts for the ease and naturalness of Mrs. Sangster's poetry. One could hardly conceive that these light and graceful touches on subjects that are deep in the human soul could come if she sat down saying to herself, "I will write a poem." In the recently published collection there are several which will add to the writer's reputation as a writer of verse, of which "Awakening" is one:

AWAKENING

Never yet was a springtime,
  Late though lingered the snow,
That the sap stirred not at the whisper
  Of the south wind, sweet and low;
Never yet was a springtime
  When the buds forget to blow.

Ever the wings of the summer
  Are folded under the mould;
Life, that has known no dying,
  Is Love's, to have and to hold,
Till sudden, the bourgeoning Easter
  The song! the green and the gold!

"Easter Chords" is an expression of the deepest, fullest realization of the thought of the resurrection. "Comfort One Another" will carry its message to many hearts:

COMFORT ONE ANOTHER

Comfort one another;
  For the way is growing dreary,
  The feet are often weary,
And the heart is very sad.
  There is heavy burden-bearing,
  When it seems that none are caring,
And we half forget that ever we were glad.

In an entirely different vein is the charming little poem, full of life and music, "When Polly Played for Dancing."

WHEN POLLY PLAYED FOR DANCING

When Polly played for dancing,
  Her slender fingers flew
Across the flashing ivory keys
  As if they winked at you.
The music bubbled under
  The magic of her hand
As if the very notes were mad
  To join the festive band.

When Polly struck the measure
  Of two-step or of waltz,
The oldest there grew young again
  And laughed at time's assaults;
While lovely Sweet and Twenty,
  And happy Sweet Sixteen,
Went floating light as thistle-down
  The merry staves between.

When Polly played the lancers
  You should have seen us bow,
And weave the figures out and in;
  Would we were dancing now,
With Polly playing bravely,
  And all the old set there,
Till who'd believe 'twas midnight by
  The clock upon the stair.

Then Polly played as gayly
  As the youngest heart can feel,
And lad and lass we danced amain
  The blithe Virginia reel
If Cupid sped his arrows,
  Be sure his aim was true,
When Polly played for dancing, and
  The hours fairly flew.

"Three Baskets" tells of the three periods of a woman's life, and very skillfully shows the parts which maidenhood, maturity, and old age play in a woman's life. "Her Letter," on page 54, shows how sweeping are Mrs. Sangster's sympathies, and every one must feel that she knew well the stress of everyday affairs who reads the poem, "The Letter She Did Not Write." "The Days When Nothing Happens" is a poem on Thanksgiving Day, which gathers in a whole world of feeling and sentiment. "One Step at a Time" is the epitome of the writer's philosophy. "Easter Bells" will cheer many a heart that needs just the comfort that its pages will convey.

[1] *Easter Bells.* By Margaret F. Sangster. Harper & Brothers, New York. $1.25.

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending July 16. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

The author of a novel which opens with a self-denying father and mother, and a son who, fired by righteous ambition to get an education, teaches school in winter to secure money to help him to that end; and which, then, on page 36, makes the young man's father fall heir to a million dollars, thereby relieving the strain on the reader's mind, caused by sympathy for the long, hard struggle his imagination foresees, may be trusted to get all the characters into a safe harbor in 275 pages, as doubtless does Margaret Bradshaw, the author of *My Heart Remembers How.* (James H. Earle, Boston, Mass.)

With the thermometer wavering between ninety and one hundred, a novel that predestinates the future of each character in the first five hundred words after their introduction, is really a benefaction. It permits the mind to follow a bird on the wing to the farther edge of the field; without a pang one can let the imagination drift with the lightest cloud across the sky and lazily watch a boat down the river and wonder who is on board, and then drop the eyes to the pages of the book and

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read without questioning whether it was on this page or another that he stopped reading. Verily such a book has its uses on a summer day, when the world is in doubt as to whether it is waking or sleeping. In the *Professor's Dilemma* the author, Annette L. Noble, doubtless had the weary workers in mind when she put her party afloat on the Nile, in the land of the lotus. The reader is never aroused to the point of haste in reading even when the Professor's Dilemma is made clear. (G. P. Putnam's Sons, New York.)

A book for young readers that appeals to the imagination; that has literary finish; and that gives to the reader a desire for a larger knowledge, is so rare in appearance as to demand special attention. *The Story of the Rhinegold*, by Anna Alice Chapin (Harper & Brothers, New York), is such a book. The stories on which Wagner founded his great operas are told in a clear, beautiful, story-telling manner that claims and holds the attention. The musical motif of each development of the stories is given, and greatly adds to the value of the book. Now that children form so large a portion of the matinée audiences when Wagner's operas are given, a knowledge of these myths is a most necessary part of their education. Miss Chapin, in "The Story of the Rhinegold," has told the legends on which these operas are founded so that they appeal to the intelligence as well as the imagination of the children. Even to the children who will never hear these operas this book will be a valuable contribution of knowledge, an element in culture. Each opera, or myth, is introduced by a Prelude, which is an explanation of the myth, the people in it and their places in the world they inhabited.

In Simpkinsville contains half a dozen short stories of Southern life by Mrs. Ruth McEnery Stuart. These include some of the best specimens of magazine story-writing printed in this country within the last two or three years. Notable among them is "The Unlived Life of Little Mary Ellen," which, for genuine pathos and originality of story idea, ranks very high among American short stories. Mrs. Stuart has, in unusual degree, the faculty of combining humor and pathos. This book contains much of her best work. (Harper & Brothers, New York.)

OUT OF DOORS

The late William Hamilton Gibson was never more sure of his ground and more attractive in his style than when writing about flowers, insects, and other out-of-door subjects for young people. The volume now first published, called *Eye-Spy*, contains many really delightful chapters of this kind. The illustration is in Mr. Gibson's well-known and altogether pleasing manner, and in every way the book is admirable both to look through and to read thoroughly. The portrait of Mr. Gibson, which serves as a frontispiece, deserves a word of special recognition. We take great pleasure in particularly commending this book to the attention of parents and teachers who wish to excite an interest in out-of-door nature in the minds of the young. It is rather early to speak of Christmas presents, but we advise our readers to bear this book in mind when the time shall come. (Harper & Brothers, New York.)

A series of familiar talks for use in the schoolroom entitled *A Few Familiar Flowers*, by Margaret Warner Morley, (Ginn & Co., Boston, Mass.) will be found suggestive by teachers to whom botany is but a word. The writer presents the theory that one plant thoroughly studied will give the basis of knowledge for the study of all plants. She says, "Having studied one plant carefully and somewhat in detail, the same general plan may be followed for any plant." Of the 259 pages in the book 106 pages are given to the morning glory.

The love of house-plants and window-gardening is growing in this country. A book that gives directions for the care of different plants by one who has had success in window-gardening and indoor plant-raising will always be welcomed by the many who have met only failure in their efforts in this direction. *House Plants and How to Succeed with Them*, by Lizzie Page Hillhouse (A. T. De La Mare Printing & Publishing Company, New York), is a description of the kind of plants that will grow and how to care for them in the house, in window-boxes, and in small gardens.

RELIGIOUS AND THEOLOGICAL

Our Elder Brother: His Biography, by E. P. Tenney, assisted by Bishop Hendrix, Professor Fisher, Bishop Vincent, President Capen, and others, is distinctly a book-agent's book. The chapters on the life of Christ, by Mr. Tenney, are commonplace in thought and feeling, but full of intense expressions of adoration which will doubtless commend the work to many purchasers as a peculiarly suitable present for religious relatives. The imposing list of contributors will likewise assist the agent in his work. The contributed chapters, of course, deal with special phases of Christ's life and teaching. The book is illustrated by twenty-four reproductions of celebrated paintings. (King-Richardson Publishing Company, Springfield, Mass.)

The Rev. Dr. Alexander F. Mitchell, emeritus professor of ecclesiastical history at St. Mary's College, St. Andrew's Scotland, published some time since his Baird Lecture for 1882, the subject being *The Westminster Assembly; Its History and Standing*. (Presbyterian Board of Publication, Philadelphia.) This valuable work has now advanced to a second edition and has been revised by the author.

HISTORY AND POLITICS

Partisan Politics: The Evil and the Remedy, by James Sayles Brown, is a vigorous arraignment of the evils of partisanship, followed by a proposition to remedy them by a statute making in-

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eligible to office candidates nominated by political parties. The Swiss method of minimizing the evils of partisanship by requiring the citizens to vote directly upon all important measures, and thus compelling them to divide continually with little regard to party lines is not even discussed. Neither is there any satisfactory discussion of the manner in which the enactment of a law prohibiting party organizations can be secured, except by working through such organizations. (J. B. Lippincott Company, Philadelphia.)

Messrs. G. P. Putnam's Sons, New York, have published the interesting *Travels in the Years 1791 and 1792 in Pennsylvania, New York, and Vermont* from the journals of John Lincklaen, agent of the Holland Land Company. The journals have been rendered into English from the French in which they were originally written, and have been edited by Helen Lincklaen Fairchild. The book is of value to students of our national development, but especially of our development in the three states above mentioned.

We merely note the appearance of the sixth volume of Dr. H. D. Traill's *Social England*. We shall, of course, speak at some length at a later date of this continuation of an important work. (G. P. Putnam's Sons, New York.)

ABOUT BOOKS

A Talk About Books, by J. N. Larned, is an exceptionally agreeable address, delivered originally to the students of the Central High School, of Buffalo, New York. It is admirably adapted to encourage and direct those who wish to lay out for themselves practicable courses of reading —especially in the field of history. (The Peter Paul Book Company, Buffalo, N. Y.)

The new and seventh edition of the well-known book, *Authors and Publishers*, by "G. H. P." and "J. B. P.," is much more than a new edition. In great part it has been rewritten and there is not a little new material, particularly in the chapters relating to copyright. The book is almost indispensable to authors and publishers, for it is not only "a manual of suggestions for beginners in literature," as the title-page declares, but also a storehouse of information and intelligent suggestion for all connected with book-making. It is, moreover, essentially a readable book—made so in great part by the sensible discussion of the relations between author, publisher, and literary agent. The publishers have given the new edition of this valuable work a suitable, and even a beautiful form; indeed, it may be truly called one of the neatest and most satisfactory specimens of book-making lately put forth. (G. P. Putnam's Sons, New York.)

Mr. Charles Dudley Warner has published through Messrs. Harper & Brothers, New York, an attractively printed and bound book entitled *The People for Whom Shakespeare Wrote*. The first two of the essays may be recognized by our readers as having already appeared in the "Atlantic Monthly." It must have often occurred to lovers of Shakespeare that his contemporaries may have enjoyed him with a sympathy to which we are strangers. After reading Mr. Warner's discription of the daily life of Elizabethan folk—a description full of a flavor from Holinshed, Stubbes, and other old chroniclers—this conviction is doubly borne in upon us. Through the medium of this little book we may put ourselves into an Elizabethan environment, and we ought to be grateful to Mr. Warner for the opportunity. We thus gain a double vision; first, for the time we became part and parcel of that transition period when feudalism was declining, but when its splendors could still be seriously comprehended; secondly, we have the vision of our own more complex times in which the giant stature of Shakespeare looms up far beyond that age which was unable to separate him from itself; aye, a stature fully abreast of every development of this latter day.

Literary Notes

—One of the leading Greek novelists is M. Gregory Xenopoulos. A translation of one of his novels has been undertaken by Mrs. Edmonds, and the book is to appear under the title "The Stepmother."

—Steps have been taken to erect a monument to Turgénieff, in his native town—Orel, Russia. A committee has been formed in St. Petersburg, with Prince Constantine at the head, to collect money for the purpose.

—Dr. Creighton, the Bishop of London, in a recent address on "Reading," said: "All human knowledge has been gained by the impertinence and pig-headedness of a small number of people who were always asking 'Why?'"

—Proofs multiply that book-collecting may be a profitable investment. We are informed that the late Lord Ashburnham paid $14,000 for the Gutenberg or Mazarine Bible; it has just been sold for $20,000. The oldest of the more than two hundred Bibles and books relating to the Bible in the Ashburnham collection is the "Biblia Pauperum," an original Block Book, in folio form, bearing the date 1430.

—Sir John Shelton, the author, who has just died, was best known by his pseudonym, "Shirley." Among his works may be mentioned, "Nugæ Criticæ," "A Campaigner at Home," "The Essays of Shirley" (two volumes), "Maitland of Lethington" (two volumes), "Mary Stuart," "The Table Talk of Shirley," "Reminiscences of J. A. Froude and Others," a second series of "Table Talk" and "Poor Laws and Public Health."

—The Oxford University Press, acting for the Egyptian Exploration Fund, has undertaken the publication of the "Logia," the so-called Sayings of Christ. An article about the "Logia" will be

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found on another page. The Oxford University Press will publish two editions: one, a very cheap one, not more than a few pence in cost, so as to give the widest possible circulation to the publication; the other will be an exact reproduction of the original in callotype.

—The sculptor of the monument in San Francisco to the memory of Robert Louis Stevenson has chosen as his design the carved image of a sailing-ship:

Her prow is pointed to the silent lands that lie down under the Western Pacific. The ship is to be called the Bonaventure. Its design will be that of a thirty-gunner of the sixteenth century, going under a fair wind, with all sail on. At the bow, looking straight away to the sunset, is a figure of Pallas.

—Mr. Alexander Wheelock Thayer, whose death is announced from Trieste, was the author of what has been considered the most trustworthy biography of Beethoven, a biography which unfortunately has never been finished. The three volumes of it so far printed cover the composer's life down to the end of the year 1816. Mr. Thayer was a Harvard man, and supplemented his course by two years in Germany. He was a journalist in this country for two years, and then went back to Europe for another two years. Barring still another two years he spent here, Europe became thenceforth his abiding place. In 1862 he entered the service of the United States Legation at Vienna, and not long afterward President Lincoln appointed him United States Consul at Trieste, a city which became his permanent home. The first-fruits of his special study appeared in 1865, in the "Chronologisches Verzeichniss der Werke Ludwig van Beethoven's." The next year the first volume of the biography appeared; the second was published in 1872, and the third in 1879. They were written in English and translated by Herr Hermann Deiters, the author of a biography of Brahms.

—"Ex-Attaché" in the New York "Tribune" says of the London "Times:"

To-day the "Times" no longer occupies its former pinnacle of grandeur, although the English people are attached to it for the sake of "Auld Lang Syne" and likewise for the memory of the splendid services which it has rendered to the nation, its disinterestedness, and its delicate consideration—such as, for instance, when, after the horrible murder of its correspondent, Mr. Bowlby, by the Chinese in 1861, it actually stopped the presses after the regular edition had been printed, and struck off a single copy of another special edition containing a much modified and softened account of the outrage, which was mailed to Mr. Bowlby's aged mother, so that she might never know how her son really died. It has been published far and wide that Mr. Buckle is at present the editor of the "Times," Sir Donald Mackenzie Wallace the foreign editor, Mr. Moberly Bell the general manager, Mr. Humphry Ward the art critic, and so on. Moreover, the legal proceedings between the late Mr. Parnell and the "Times" nine years ago laid bare the fact that the Walters, father and son, own but a sixteenth and a half of the stock of the paper. It is asserted and generally believed in London that the greater part of the remainder of the shares have passed into the possession of the great banking house of Rothschild. This in itself is calculated to destroy much of the influence of the paper, since, rightly or wrongly, the suspicion must always prevail that the great banking house in securing control of the stock naturally counted on being able to command the columns of the paper and to direct its policy.

—The publishers of "Blackwood's Magazine" state that Mrs. Oliphant wrote for the magazine during more than fifty years and that her contributions averaged one for each number. In the last "Blackwood's" the following reminiscence appears:

More than half a century ago Mrs. Oliphant, as a young girl of remarkable literary promise, was led by the gentle "Delta" tremblingly before the dread tribunal of Christopher North. "So long as she is young and happy, work will do her no harm," said the sage, who little knew that he was addressing one who more than any other was to maintain unimpaired the traditions of his beloved "Maga," and to find the crowning work of her life in recording its not uneventful annals. She was already an old contributor when she wrote her first "Christmas Tale" for the memorable number in which George Eliot began the "Scenes of Clerical Life," and that faithful, loyal, brilliant work was destined to long outlive the young and happy years of which the "Professor" spoke, and which, alas! were all too few; and literature, instead of being the joy of a happy leisure, became the unfailing solace of a life that knew many and bitter sorrows.

Books Received

For week ending July 16

THE BIGLOW & MAIN CO., NEW YORK

Crosby, Frances J. Bells at Evening and Other Verses.

CALENDAR PUBLISHING CO., ANN ARBOR

The Up-To-Date Calendar for 1897.

A. T. DE LA MARE PTG. & PUB. CO., NEW YORK

Hillhouse, Lizzie P. House Plants and How to Succeed With Them. $1.

GINN & CO., BOSTON

Morley, Margaret W. A Few Familiar Flowers.

HARPER & BROS., NEW YORK

Stuart, Ruth McEnery. In Simpkinsville. $1.25.

Warner, Charles Dudley. The People for Whom Shakespeare Wrote. $1.25.

Chapin, Anna Alice. The Story of the Rhinegold. $1.25.

Gibson, William Hamilton. Eye Spy. Afield with Nature. $2.50.

KING-RICHARDSON PUBLISHING CO., SPRINGFIELD

Tenney, E. P. Our Elder Brother. (His Biography.)

J. B. LIPPINCOTT CO., PHILADELPHIA

Brown, James S. Partisan Politics. The Evil and the Remedy.

THE PETER PAUL BOOK CO., BUFFALO

Larned, J. N. A Talk About Books.

PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA

Mitchell, Alexander F., D.D. The Westminster Assembly. $2.

Fisher, Rev. G. P., D.D. The Validity of Non-Prelatical Ordination. 10 cts.

Dykes, Rev. J. Oswald, D.D. The Anglican View of the Church. 10 cts.

G. P. PUTNAM'S SONS, NEW YORK

Noble, Annette L. The Professor's Dilemma.

Social England. Edited by H. D. Traill. Vol. VI. $3.50.

G. H. P. and J. B. P. Authors and Publishers. A Manual of Suggestions for Beginners in Literature.

Lincklaen, John. Travels in 1791–92 in Pennsylvania, New York, and Vermont.

FLEMING H. REVELL CO., NEW YORK

Drummond, Professor Henry. A Life for a Life and Other Addresses. 25 cts.

FREDERICK WARNE & CO., NEW YORK

Valentine, Mrs. L. The Life of Victoria. (Simply Told for Children.) 50 cts.

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The Religious World

The Lambeth Conference

By Florence E. Winslow

An event of great significance to the whole English-speaking world has been the assembling of the Bishops of the Anglican Communion for Conference at the Lambeth Palace. The successive meetings, attended by over two hundred bishops with their chaplains, have been thronged with earnest worshipers; the recent celebration of the Diamond Jubilee seems to have stimulated the interest which the people take in an event which marks the unity of the religious instincts of the race, and the fact that the English Church is celebrating the thirteenth centennial anniversary of the landing of St. Augustine in Kent, adds new impulse to the in'ent which inspires the people to emphasize the continuity of the Christian Church in England.

The Lambeth Conference, my readers will remember, had its first inspiration in the desire for Christian unity which was beginning to manifest itself throughout the scattered and divided members of the one body—the Church of Christ. This is the fourth of a series of Conferences which have been held every ten years since the first call to assemble at Lambeth came to the Bishops in England, the United States, and the colonies thirty years ago; and it was at the last of these famous gatherings that the United Bishops of the Anglican Communion reaffirmed the four principles of unity which had been already set forth by the Bishops of the Protestant Episcopal Church in the United States, and which have since become widely known as the Chicago-Lambeth Quadrilateral.

The call to the Conference is issued by the Archbishop of Canterbury. He who made the initiative plans for this Conference was Archbishop Benson, whose recent death before the assembling of the bishops was so deeply deplored. It fell to the lot of Archbishop Temple to welcome his brethren of the episcopate, and in doing so he has maintained the traditions of the Conference. In his opening address he said, "I bid you hearty welcome to our present gathering from all parts of the world. And I pray you to believe that in inviting all of you to come, those who have had any part in making this invitation have all been animated with one desire to promote the unity of the Church and the fulfillment of the work which God has given the Church to do."

After a quiet day of devotion spent in the Chapel of Lambeth Palace, the bishops assembled at Westminster Abbey for the opening service of the Conference on the evening of July 1. The procession emerging from the Church House and formed about the Dean's yard, the bishops entering the church in the order of their consecration. The younger of the bishops came first, and the whole nave and choir was gradually filled with them as they took their seats. The hymn, "The Church's One Foundation" was sung through, and a long organ voluntary was played by Sir J. F. Bridge before the bishops were finally seated, and the archbishops with the Bishops of London, Durham, and Winchester and their attendants, with Bishop Whipple representing the American Episcopate, passed on into the chancel over the pavement brought from Rome over six hundred years ago.

It was an intensely solemn service, the long northern twilight fell through the clere-story windows and into the chapels where lies the dust of kings and queens and bishops, who on this spot received their corruptible crowns and miters, which have long since faded away. It was a far cry from the sainted King Edward the Confessor, for whose suitable interment the most sacred portion of the great Minster Church was built, to the Western Indians whose Apostolic Bishop (Whipple), stood not far from his shrine, but as the strains of the ancient "Veni Creator Spiritus," rose among the arches which, "in the ages all along," had echoed in times of trial as of triumph to the same old plea for the presence of the Holy Spirit "to lighten with Celestial fire" the Councils of the Church, it seemed not difficult to realize the comforting truth of the commission of living saints and dead. The Archbishop of York, Dr. Maclagan, gave an address on the Spirit of truth, to Whom alone the assembled Church could look for guidance and enlightenment. He said that from many sides and from unexpected quarters the expression comes more and more frequently of a growing desire for the drawing together of the separated branches of the Church of Christ; a desire whose very existence must be attributed to the working of the Holy Ghost. It was for his hearers to seek his guidance with a ready will to follow where he led, or to pause where he barred the way. What they needed was an age of God the Holy Ghost. He who will surely guide his people into unity as he guided them into truth, and into the final truth God himself, the one great reality, the first and the last. The preacher's plea for unity in the bonds of the highest truth fell upon the ears of leaders of Christian thought from every quarter of the earth; he struck a key-note to the discussions of the Conference, which was little short of sublime.

The service in Westminster was but a prelude to the welcome that was given to the bishops attending the Conference at the Cathedral in Canterbury by its Archbishop, its Dean, and Chapter.

Leaving London on a special train on Friday

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morning, the bishops, with a few friends and invited guests, were taken to Canterbury, where the party was increased by Dean Farrar, the Canons, and part of the choir of Canterbury Cathedral. Dining at Ebbs Fleet, where a fine cross commemorating the landing of St. Augustine just 1,300 years ago has been planted, the clergy and guests passed in line, between crowds of people with carriages, bicycles, and farmers' carts, who had gathered from all parts of the surrounding country to take part in the exercises. This out-of-door service was a beautiful one. Only the Archbishop and Dean Farrar wore robes.

At the conclusion of the service the Mayor and Corporation of Ramsgate, attired in gorgeous official dress, were presented to the Archbishop. The day was concluded by a brief visit to Richborough Castle, where the guests had tea and listened to an interesting address from Canon Routledge upon ancient Roman ruin. Richborough Castle is another of the reputed landing places of St. Augustine. Here, at least, says the tradition, he was received under the walls by Ethelbert, King of Kent, and here was built a chapel to his honor, in which was long preserved a stone on which he stepped on first landing.

On the morning of Saturday special services were held in St. Martin's Church, Canterbury. Here part of the litany used by St. Augustine and his monks was chanted. St. Martin's is the mother church, perhaps the oldest church in England. Here King Ethelbert was baptized, and the ancient font said to have been used for the ceremony is still in place. In the walls the old Roman masonry is retained. Connecting the sacred past with the present lies, just without, the tomb of Dean Alford, on the sunny slope looking toward the great cathedral; his friends have placed over him the touching legend, "The resting-place of a pilgrim on his road to to Jerusalem."

The "way to see a cathedral" for the first time is with the accompaniment of such majestic services as marked the welcome of the Lambeth Conference to Canterbury. The services were grand in their simplicity; the robes of the bishops white, over red cassocks, and with the college hoods of many colors, lightened the scene; the music, with the trained voices of the boys such as fitted time and place. When at the close the choir began the "Hallelujah Chorus," and the bishops, clergy, and thousands of people joined in, the strains rose into the great arches of the nave with overwhelming volume. The scene was such as could be witnessed only at such a time and place. Canterbury Cathedral is built on different levels, the choir being many feet below the altar, and twenty feet above the nave. Entering the choir from the north aisle the Archbishop, with Dean Farrar beside him, and followed by the officials, clergy, and choir of the cathedral, passed through the choir screen doors and down the steps into the nave, which, as well as the choir, was thronged with the great congregation; lining the central passage on either side the clergy received the visiting bishops, who, to the number of nearly two hundred, passed through the length of the nave up the many steps into the choir, through the choir and again up into the sacrarium where, upon the spacious ascending steps, chairs had been placed for them, the choir meantime singing the hymn, "Blessed City, Heavenly Salem." When the visiting bishops had entered the choir the Dean and the Archbishops, the cathedral clergy, the Masters of the old King's School, with the Fellows of St. Augustine's College, and the city clergy, left their places by the main entrance, the Archbishop and Dean passing through the seated bishops up to the highest step of the sacrarium. As Dr. Temple took his seat in the stone chair in which all the Archbishops of Canterbury have been enthroned, the choir began that oldest of Christian hymns, the "Te Deum," the words of which had been sung at every great service of supplication or of thanksgiving held on this spot for more than twelve centuries. Seated on the stone "throne" Dr. Temple gave to the bishops gathered on the steps about him a simple, cordial, warm-hearted nineteenth century welcome. Emphasizing the fact that God is drawing men together, making them conscious of the unity of the human race as never before, he said: "It is our part to see that we govern His Church, working in harmony with that which we see He is doing, to bear in mind that He has given us His Holy Word to give to the whole world because He is uniting man into one family, that being so joined they may be ready to accept His revelation, and to worship Him with one voice. It is for the sake of this unity we are assembled. If we are to promote it all over the world we must begin with ourselves; we must encourage in ourselves that sense of sympathy which elevates all human work to the highest level, and makes men fitter to receive the guidance of the Holy Spirit. It is in this spirit that I commend to you, my brethren, the task that we have undertaken in coming together in a spirit of devotion to the Lord of unity and peace, the Lord of holiness and heavenly-mindedness, the Lord who has consecrated us to the office which we hold, and is sure to bless us in the work he himself has called upon us to do. For I doubt not as the Holy Spirit is moving us to come together that the same Spirit which has summoned us will guide us, if we are indeed ready to be guided. My brothers, it is with most earnest and hearty prayer that I beseech our Heavenly Father to be with us in our work in the Assembly which we are to hold."

The saying of the Creed, the Lord's Prayer and a few collects, the reading of a lesson by Dean Farrar, and the singing of the hymn "All Hail the Power of Jesus' Name" concluded the service. As the Archbishop pronounced the benediction the choir sang Stainer's beautiful

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"Sevenfold Amen," and the procession passed down into the nave where he again gave the benediction and the "Sevenfold Amen" againe choed among the arches. As the long train of bishops passed down the aisles choir and people sang Bainby's hymn "For All the Saints who from their Labors rest," and one of the most impressive and memorable services ever witnessed in England was at an end.

All the Mayors of Kent in full regalia, and the leading officers of the garrison, were present in uniforms in the chancel and preceded the Episcopal procession down the aisle as it left the church, forming about the main entrance to the cathedral a semi-circle which the Archbishop and cathedral clergy completed, and out into which the visiting bishops passed.

On Sunday the services in celebration of the thirteenth hundredth anniversary of the landing of St. Augustine were continued. In the morning in the cathedral the Archbishop of Armagh, Bishop Alexander, preached on the new and living forms in which the old and living faith is to-day expressing itself, taking as his texts, "There is nothing new under the sun," and the "Behold I make all things new" of the risen Christ.

Again in the evening thousands of people gathered in the great nave to listen to a fine sermon from Hugh Boyd Carpenter, Bishop of Ripon. For over an hour, without a single note, the eloquent preacher held the congregation enthralled as he discoursed on the transiency and the incompleteness of human effort, complemented by the divine truths of the sufficiency of Him who remains when all else perishes, who carries divine forces to completion, and who affords space in the life eternal for the fulfillment of individual effort and the development of human character. The address was a noble review of the history of Christian churches, Christian nations, Christian progress, scientific, intellectual, spiritual. It left the hearers with a conviction of the vitality of the Divine life, the continuance of the Divine character in man, among the many changes of method of worship and of thought which have marked the passing of the ages since the life of God incarnate was first revealed to human sight in the person of the Son of Man.

This concluding service and sermon were perhaps the best of those by which the opening of the Lambeth Conference was marked. In the opinion of the writer such congregational singing was never heard before. The people were led by choir organ and military orchestra, the hymns sung were such as the "Glorious things of Thee are spoken," "Old Hundredth," "All hail the power of Jesus' name," and the National Anthem. Upwards of 4,000 voices joined in the singing. It was too, the Fourth of July, and both here and in London recognition was made of the American festival. It added to the value of the services to know how completely the old Cathedrals are at the service of the people, how they love them and throng their courts, and how thoroughly their clergy keep them in touch with modern thought and intellectual progress while not despising the best traditions of the past. The best way to see a Cathedral is with a great congregation of worshiping people within its courts.

Among the subjects which, behind closed doors, the bishops have had under discussion, are "Church Unity," and "The Office of the Church With Respect to Industrial Problems," each of these topics has, it is said, created special interest among the members of the Conference. The discussion on Church Unity was opened by Bishop Blyth, of Jerusalem; the American Bishop who represented the Church on the subject was the Bishop of Pittsburg. The subject was taken up in three divisions: the relations of the Anglican Communion to the Churches of the East, to other Christian Bodies, to the Latin Communion. None of the results of this important discussion will be made known until the close of the sessions, but in the outside addresses which have been made throughout London, the bishops, notably the Archbishops of Canterbury and York, have spoken strongly and hopefully in deprecation of continued division in faithful desire for speedy reunion. International Arbitration, as one of the burning subjects of the day, was taken up by such warm advocates and brilliant speakers as Boyd Carpenter, Bishop of Ripon, and the Bishops of New York and of Calcutta.

No discussion, however, created more interest than that on the very prominent and practical theme, "The Office of the Church with Regard to Industrial Problems." It is possible that the results of this consideration will be of more value to the world at large than any other which can come from the Lambeth Conference. Many of the bishops present are leaders in the practical social Christianity of great States, cities, and colonies where labor tends, and where, alas, it is often congested, overridden, or unemployed; their power in influencing labor conditions is great, and may become greater. The work of Bishop Potter in recent years, tending, as it has, to make the influence of Christianity felt among the laborers of a great city like New York, has showed what the leader of a single religious body can accomplish in this regard. Bishop Satterlee, who was the main speaker on "The Unemployed" and "Industrial Co-operation," is an expert in methods whereby the Church is seeking to solve the more serious of the industrial problems which have presented themselves. For ten days the committees which have been appointed to continue the consideration of the topics discussed will meet in the Church House, or other buildings about Westminster Abbey. On July 22 the Conference will again assemble as a whole, and will receive the reports of its special committees during ten concluding days of debate and decision. On Monday, August 2, a final service, to

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which the public will be admitted, will be held in St. Paul's Cathedral. The Archbishop of Canterbury will preach the sermon.

London, England.

Death of Dr. Dana

The Rev. Malcom McGregor Dana, D.D., who died on Sunday last at his home in Brooklyn, was a singularly strong and useful man. His chief pastorates had been in Norwich, Conn., St. Paul, Minn., and Lowell, Mass. He had a great interest in the current social questions, and was offered at least one prominent professorship in the department of sociology. During his ministry the beautiful Park Church in Norwich was erected, and he has left an indelible influence on that city. He was much interested in all subjects relating to charity and reform, and was invited to be the preacher at the International Conference of Charities at its last meeting. Dr. Dana had been called to various pulpits in Brooklyn and elsewhere, but for some time the state of his health has made exacting labors impossible. For nearly, if not quite a year, he fought a brave battle with disease, but was conquered at last. As a platform speaker he was very felicitous. The writer has heard many fine addresses before the American Board, but remembers none that produced a deeper impression than Dr. Dana's farewell to the Board at its meeting in Norwich in 1869. As a preacher and as an author, as a pastor and a reformer, Dr. Dana will be long remembered for his genuine eloquence and practical wisdom, and his death is a distinct loss to the Christian Church of the United States.

The Young People's Conventions

The young people are in the front of public interest this month. Beside the Young People's Society of Christian Endeavor at San Francisco stand the Epworth League of Young Methodists at Toronto, the Baptist Young People's Union at Chattanooga, and the convention of the Young People's Christian Unions of the Universalist Churches at Detroit of which we gave some account last week. At Toronto 20,000 delegates were reported with more to arrive. The meeting at Chattanooga opened with an attendance of 4,000. Among the notable features of the Toronto meeting was the strong and recurrent note of international good will. President McKinley sent this message: "I rejoice at the prosperity of your organization, and wish it a most successful reunion." The Convention replied: "Thanks, and greetings from the thousands of Epworth League members in convention assembled. We pray heaven's richest blessings upon the President of the United States in the administration of his high office." Endeavors will be made to arrange for an international convention of the League in England in 1900. The meeting next year will be at Indianapolis. An interesting feature of the Baptist Union was the sunrise prayer-meetings on Lookout Mountain. A number of prominent speakers from different parts of the country addressed conferences held in the city churches upon Bible study, Missions, Benevolence, and other special topics. Buffalo is appointed for next year's meeting. The utility of these great conventions has been questioned upon economical grounds. They are indeed expensive in the aggregate. In a large view of results, beside their benefit in the broadening and general stimulus, both intellectual and religious, which accrues to the individual participants, and is worth to them all they spend for it, should be counted the public benefit, in the correction of sectional views, and the cultivation of national feeling in the better acquaintance of East and West, of North and South.

Disciples Educational Conference

The third annual Educational Conference of the Disciples of Christ, held recently at Irvington, Ind., in connection with Butler College, represented the educational interests of this denomination all over the country, and does in one way or another influence more than forty flourishing institutions of learning. Many leading Disciple educators were present from various parts of the country and did much to make the Conference a success. President Clinton Lockhart criticized the efforts some colleges are making to parallel the Bible course with the regular college course instead of making the Bible studies follow the college work, as such. A special advisory committee was appointed and presented the following important resolutions which were unanimously adopted by the Conference, viz:

Resolved, 1. That it is the sense of this Conference that a good course in the English Bible should be offered in every curriculum for the education of young men for the ministry.

2. That in addition to a course in the English Bible the curriculum should include as thorough work as possible in Christian doctrine, church history, history of doctrine, homiletics, exegesis, New Testament Greek, Hebrew, criticism, prophecy, sociology, and missions.

3. That the ministerial student should be encouraged to the utmost of his ability to pursue classical studies, and that no degree should be offered for ministerial studies to a student that has not creditably completed the classical course.

4. That a clear distinction ought to be maintained between the school and the college and between the college and the university; and that the institutions of learning now among us with present facilities ought not to attempt university work.

5. That the Ph.D. and A.M. degrees should not be conferred as honorary degrees; and that the Ph.D. degree should not be conferred in any case until an adequate graduate course can be provided.

This shows the high standard of ministerial education to which the Disciples of Christ desire to attain, and is worthy of serious consideration by other religious people as well as many colleges which are guilty of the practices here condemned.

The Year-Book of the Jews makes the statement that there are in the world 13,000,000 of that race, and that one half of them live in Russia.

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Correspondence

A Correction

To the Editors of The Outlook:

A correspondent has pointed out an error in my article "The Measure of Missionary Spirit," in the issue of July 3.

The Cumberland Presbyterian thermometer in the upper illustration on p. 591, should be number 13 instead of number 6. This occurred because the aggregate for the 1890 ten-year period, was inadvertently used in grading the thermometers instead of the average—just one tenth as much, or $46,600.

Will you kindly publish this correction and oblige

F. W. HEWES.

East Orange, N. J.

"The Other Side"

To the Editors of The Outlook:

In The Outlook of July 10 the appointment of John Russell Young as librarian of the Congressional Library is severely criticized under the caption, "A Bad Appointment."

In reply to his own question, "Who is John Russell Young?" the writer gives a brief *resumé* of the events of his career, omitting, with a singular forgetfulness, the fact that he was Minister to China under President Arthur, and that his diplomacy was characterized as peculiarly sagacious and brilliant. His critic avers that he is "a somewhat brilliant and fairly successful Bohemian." Any one who has ever known this most courteous, cultured, and conventional gentleman can only smile at the word "Bohemian." The term would be almost as fitly applied to Dr. Storrs or President Low! The writer goes on to say: "He has never proved himself possessed of that broad culture, that knowledge of books, that special tact in dealing with men, etc., etc., which sometimes serves in lieu of special preparation for such a post." In other words, he mentions as Mr. Young's defects precisely the qualities for which he has been always distinguished. He owns a large private library in the two languages of which he is master, and he is a man of extensive reading in literature, ancient and modern. He has lived much abroad, and has frequented and studied the great libraries of Europe. To name the distinguished men who have honored him with their friendship and who have felt honored by his would be to call the roll of the statesmen and literati of this country and of England, adding many on the continent in the East. We might begin the list of statesmen with Lincoln, who loved and admired John Russell Young in his boyish brilliancy and promise, and closing it with Li Hung Chang and Count Ito, would omit scarcely one great name of the past thirty-five years. He has been the valued friend of all the best and most distinctly un-Bohemian writers of our time; while his tact and courtesy are so marked as to be, perhaps, his distinguishing characteristics. As a journalist he stands upon an eminence solitary and alone. Should the writer of The Outlook read any half dozen of Mr. Young's articles, I think he could not fail to perceive their unique quality. Mr. Young possesses that rare, that fascinating, that elusive thing we call "style." His writing is never that of a mere newspaper article, to be tossed aside and forgotten; it is literature. His knowledge of books and events is so great that every article is rich in allusion and suggestion. No matter how arid the subject, it is, like Macaulay's speeches, thrilled through and through with the culture of the writer. These are assertions only, but they can be changed into demonstrations by any one who will read Mr. Young's letters upon any topic of current interest.

There is a scarcely veiled sneer in the hint that this appointment is a "political reward" for "writing up" Mr. McKinley during the campaign. But Mr. Young, with equal picturesqueness and impartiality wrote of the scenes in the Democratic Nominating Convention. His pen, in both instances was that of the historian, not of the partisan. Even he has seldom done better work than in his description of the dramatic scenes in Chicago. One is irresistibly reminded of passages from Carlyle's French Revolution. Undoubtedly, he has "served his party," but never with the blindness and bigotry of the party politician, and always with clean hands.

It is true that Mr. Young was never a librarian; but neither was President Low a college professor, nor even a professional man. How his administration of the Columbia University has vindicated the choice of a man of affairs and of a larger world than that of the world of books, needs not to be said. The selection of Mr. Young is much more nearly parallel to the selection of President Low, than to the suggested appointment of Labouchere by Mr. Gladstone.

Both Mr. Young and President Low have brought to their places of great honor and responsibility something better than any special technical training, however excellent. Should Mr. Young's past be any earnest of his future, it will not be long before he can point to the National Library as a sufficient and superb answer to his detractors.

M. GORDON BRYOR RICE.

Coles' Ferry, Charlotte Co., Virginia.

Agricultural Depression

To the Editors of The Outlook:

I am glad the depressed condition of agriculture is attracting attention. We farmers have a

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long time talked it over among ourselves. That agriculture is the "primary industry" is theoretically admitted, but statesmen and economists have been unable, or unwilling, to see that while it continues depressed there can be no permanent revival in manufactures or commerce.

Various causes are assigned for this depression.

Over-production. That an individual or a nation should be impoverished by the magnitude of its products is absurd. Neither can over-production be alleged while any considerable number of people are only partially supplied. It does prove a serious derangement of the machinery of distribution.

Diminished cost of production, consequent upon the use of improved methods and labor-saving machines. But the saving of labor is offset by the increased capital required to own and equip a farm, the higher rate of taxation, the more careful cultivation necessary, the expense of fertilizing, and the cost of modern civilization. It is difficult to strike an exact balance, but the cost of production of farm products has not diminished to any such extent as to account for the decline in prices.

A recent writer in The Outlook, Mr. David Lubin (June 19) quotes as a leading factor in this depression that in many countries where land and labor are cheap the best methods and machines are being employed, and that increasing commercial facilities enable these people to undersell the American farmers in the world's markets. Our cotton and wheat growers have already felt the stress of this competition, but it has not materially affected the prices of corn, pork, beef, dairy products, poultry, fruit, etc., and the producers of these are also suffering, if not so severely. This explanation, therefore, is only partial.

It is now proposed to revive American agriculture by means of export bounties. The immediate effect would be to stimulate prices; in estimating the final result three things, at least, must be kept in mind. (1) The demoralization charity always begets. The recipient learning to depend upon the gift rather than upon his own resources. (2) As only a small per cent. of the product is exported, the exporter can purchase his supplies in competition with the entire supply, and thus the price on the farm will not advance nearly so much as at the place of export, and the exporter, not the farmer, will reap the benefit. (3) The bounty must be paid out of the National revenue, and the farmer being employed in the "primary industry" contributes chiefly to that revenue; therefore the bounty, in the last analysis, must be paid out of the products of the soil. Increased taxation in some form must offset any increased value of farm products. This objection alone seems fatal.

At the risk of reviving a defunct political issue, it is pertinent to remark that "free coinage of silver 16 to 1" will give a bounty on all exports, without cost to the National Treasury, equal to the difference between the commercial and the coinage value of silver, since the exporter buys for silver and sells for gold. It will also furnish protection, in its ideal form without revenue, to the same extent against imports from gold-standard countries, since the importer must buy for gold and sell for silver. The net result will advantage the farmer since he is not, to any extent, a consumer of imported goods.

The depression of agriculture is the direct result of falling prices for farm products, and it will continue while this declining tendency continues. Neither protection or free trade can touch that fundamental fact. Declining prices for farm products will prevail so long as the exchange value of the money unit continues to appreciate. Indeed, a declining value of farm products is the sure sign, and the infallible measure of such appreciation. I am not saying that appreciating money is the only cause of falling prices; I am saying *it is the only cause always active, and always acting in the same direction.* Temporary influences may hinder or hasten the decline, and thus mitigate or increase the depression, but the bottom fact as above stated should engage the attention of statesmen and philosophers.

J. G. O.

Port Byron, Ill.

The Election of Senators

To the Editors of The Outlook:

The present system of electing United States Senators tends to destroy representative government. The Constitution partitions governmental business into two distinct and unrelated parts. When the voter chooses his State lawmakers, he often wishes to express his views on the control of the liquor traffic, on reforms in local taxation, on matters connected with the government of cities. When the voters choose National lawmakers, they wish to express their views on such questions as protection and free trade, or standards of value. There is absolutely no connection between these two sets of questions.

It is a sheer accident if the political party which represents the voter's views on National issues also represents his views on the burning questions in State politics. In the absence of this accident this provision in the United States Constitution renders it impossible for the voter to express his views at all. This palpable defect in the Constitution has been endured for a hundred years because during all that time State and local politics have been neglected. We have allowed our States and cities to be governed by accident, largely through inattention. Any serious and conscious attempt to apply the representative principle of government to both State and Federal politics at the same time must result in an increasing demand for the separate election of United States Senators.

The election of Senators in each State ought

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to be made a training-school in purely Federal politics. In such an election there would be no mixing of National politics with State politics and State issues. The candidate for the high office of Senator would address himself to the exposition of National issues alone. M.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. In the work on Physics entitled "Matter, Ether, and Motion," Dr. A. E. Dolbear, of Tufts College, argues, in the chapter on "Life," that there is no entity called *life*, but that, like electricity, magnetism, and heat, it is but a *name* for the resultant of certain molecular changes in matter, certain modes of motion. He says: "Chemists have synthetically formed out of the various elements a vast number of substances that were not long ago believed to be formed only by living things, and there is but little reason to doubt that, when they shall be able to form the substance 'protoplasm,' it will possess all the properties it is now known to have, including what is called its life; and one ought not to be surprised at its announcement any day." He concludes that the "solution of every ultimate question in biology is to be found only in physics, for it is the province of physics to discover the antecedents as well as consequents of all modes of motion." May I ask your opinion, and how far these views are confirmed in the thinking of the most eminent biologists of to-day? 2. I listened recently to a prominent professor in a New England college, who declared his conviction that there was absolutely nothing in man which had not been evolved from lower forms. Does not this land us in materialism and annihilationism? For, it would include not only intellectual faculties, but whatever is called "soul," "spirit," "ego," "personality," "consciousness," etc. If there is no spiritual entity apart from matter and its evolutions, what shadow of a hope is there—not to speak of proof, which is not expected—of any immortality on grounds of natural religion, unless matter itself be immortal? The professor admitted that his only hope was in the resurrection of Jesus Christ. But, although we admit its ultimate and supreme conclusiveness, is it not subjecting faith to a terrible strain when one's conviction is that science and philosophy either flatly deny its hope, or give no faintest syllable of corroboration? I am familiar with John Fiske's "Destiny of Man," but his argument seems to give more light and assurance than the professor's.

A PASTOR.

1. Biologists, while agreeing that life has not been produced from things without life, are divided as to the likelihood of ever producing it thus. Biology, as a science, deals only with what is physical and mechanical. Ultimate questions *in* biology are therefore referable to physics. The ultimate questions *of* biology, as of every science, must be referred to philosophy. Philosophy is sole interpreter of the relations which the various provinces of knowledge (the sciences) bear to the whole of things. Science deals only with phenomena, or appearances. The ultimate question of any science, Whence these phenomena? can be answered only by philosophy in its specific quest for the ultimate reality of things. Philosophy affirms that life is not merely the product, but rather the producer, of molecular activity and change. What if we should succeed in producing life in seemingly lifeless matter by imitating a specific molecular activity? We should then have to settle the further question, Was the matter really as lifeless as it seemed? Did we really create life, or did we call forth a dormant life, as when a person in catalepsy is roused from what the bystanders call death? In our opinion, nothing is lifeless. The molecular motion that goes on in every rock is to us though "inanimate" the pulsation of an all-pervading life. Else how did life ever originate on this globe, once white-hot?

2. We accept the professor's dictum, and distinguish the method of production, called evolution, and the power whose method it is. Nothing has come into existence but in this method. Then we have to ask, Whose is it? Who or what originated and sustains it? Grant that everything visible is a product of matter. What is matter the product of? The fact that such a word as "materialism" exists cannot be accounted for, if matter is the ultimate thing. We accept the doctrine of such eminent physicists as Boscovich, Faraday, Jevons, and Wallace, that matter in the last analysis is simply force, that is, it is something immaterial, in reality spiritual. Lotze has well said that the state of things which thought must assume as aboriginal is not a state of rest, but of motion. Were we to assume it to be a state of rest, we could not account for its transmutation into motion. But motion cannot exist apart from something that moves. This aboriginal Thing, of which one can say at first only that it moves, we find moving intelligently, since astronomy shows it mathematically arranging the heavenly luminaries. We find it moves purposively, since it organizes a cosmos, in which part is adapted to part with an increasing specialization of functions through an ascending hierarchy of ends, up to the consummate development of spiritual life in self-conscious beings, to whose ends all things minister. On such grounds, while holding that everything has come into being through one method of evolution from lower forms, we regard this as the method of the One Eternal Spirit, in whom, as St. Paul said, we live and move and have our being. In the reality of this life-giving Spirit, as the ground of all derived being, philosophy discovers not only that there is an "entity called life," but that life, or living Spirit, is the ultimate reality of the universe. Thus philosophy shows a basis in ultimate fact for our hope for immortality. Such a God is, as Jesus said, "not a God of the dead, but of the living."

Did Paul teach that the resurrection would occur during his generation? The answer to this question in The Outlook, July 10, is: "We do not see how to avoid the conclusion that he expected the advent and resurrection to occur while some of those to whom he wrote remained alive." The passage named as compelling

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that conclusion is 1 Thess., iv., 13-18. And the only part of that passage which touches this question is in verse 15. "Then we which are alive and remain unto the coming of the Lord," etc.

From this it is inferred that Paul believed the advent and the resurrection would occur in his day. But Paul said, 1 Cor. xv., 24-26, "that Christ must reign till he hath put all enemies under His feet. . . . Then the end." Is it thinkable that Paul thought that Christ's reign was limited to one generation? And did he not argue against those who thought the day of the Lord's coming was "at hand?" 2 Thess. ii., 1-12. Did he not teach "That day shall not come except there come a falling away first, and that man of sin be revealed?" Did he believe the very error against which he argued? Did he believe an event would occur in his day which has not yet occurred after 1800 years? But what compels honest faith to such conclusions? simply and only this: "*We* which are alive and remain unto the coming of the Lord." Are not the terms "we," "ye," "you," often used to denote classes? (For examples of this see 1 Corinthians xv., 51, James iv., 8, 9, Psalm lxvi., 6, Haggai ii., 3.) In view of this scriptural usage of these words what necessity is there for concluding that Paul believed that the advent and the resurrection would occur in his generation? And if he did so believe and teach, and also, if he believed and taught that Christ's reign would end in one generation, and in that generation, the apostasy would be consummated, and the Man of Sin revealed and finish his fateful career, even to the advent, which has not occurred in 1,800 years, what of his reliability as a teacher, saying nothing of inspiration? C. M.

The question at issue is, whether Paul here uses the pronoun "we" with a specific reference to his contemporaries, or with a general refer- to the believers of all ages. In view of the fact that his fellow-apostles explicitly declared, "the end of all things is at hand" 1 Peter, iv., 7), and "the coming of the Lord is at hand" (James v., 8), and that the Revelation puts the advent among "the things which must shortly come to pass" (Rev. i., 1, 7), the natural conclusion is that Paul shared the current view. This is also the logic of his argument with the Thessalonians. They were grieved because they thought that premature death had deprived their deceased friends of participation in the triumphant advent of the Lord, as an event in which only their survivors would share. He comforts them by saying that "the dead in Christ shall rise first;" "then we that are alive, that are left," etc. The natural implication is that some of them would live to see the day. In his second letter he supplements this by cautioning them that the day of the Lord is not "now present" (R. V., 2 Thessalonians, ii., 2); they must, therefore, go regularly on with ordinary duties (ch. iii.) instead of giving themselves up to idle expectancy. It is only the exigency of mistaken views of the nature of sacred prophecy and inspiration which drives the Bible reader to fancy that Paul was exempt from ignorance of the "times and seasons" of things to come. Jesus expressly said, "It is not for you to know them" (Acts i., 7). Prophecy, whether in the Old or New Testament, points to the great facts of the kingdom of God; it is not authorized to give their chronology. The inspiration of the prophets consists in their moral insight and energy, not in any intellectual comprehension of the historical succession of events that is exempt from ignorance or error.

Please answer the following: What is the meaning of Matt. xi., 11? Was not John the Baptist one of the kingdom? K. F. P.

John the Baptist was inferior to him, that is, "least in the kingdom of heaven," as a senior in the preparatory school is inferior to a freshman in college. In a general sense, of course, John was in the kingdom of heaven, for this, broadly speaking, is coextensive with the moral government of the heavenly Father. In the text, as elsewhere in the Gospels, the phase is specifically applied to that higher and final stage of the kingdom's development which Christ inaugurated, by revealing the sovereignty of the divine law as the sovereignty of divine love, and inspiring believers with his spirit of divine sonship. With the least of these John is contrasted as inferior, realizing himself to be a servant only, not a son of God. The same contrast is elsewhere drawn between the spirit of dutiful legalism, as the characteristic of the preparatory stage of the kingdom, and the spirit of filial love as characteristic of its consummate stage. See John i., 17, Hebrews iii., 5, 6.

In your July 10 issue is an article entitled "Buddhism and Christianity" in which it is stated that at the time when the Jews were returning from the Babylonian captivity they only numbered 42,360 men and women. I beg to inquire if this statement is authentic, and where I can look to verify it? J. H.

It is authentic; you will find it so stated in Ezra i., 64, 65.

"L. J. H." asks for the hymn "How Cheering the Thought," the words of which I learned as a girl from the old "Odeon," and which I take pleasure in sending herewith. N. A. G.

We shall be pleased to forward the hymn on receipt of "L. J. H.'s" address.

The verses beginning with

"Sleep sweet within this quiet room,
O, thou whoe'er thou art," etc.

were taken from Dame Anna Rich's Manuscript Book, in England, 1654. They were written and left in a guest chamber; presumably she was the author.
L. C. W.

"E. C. B." asks the name of the author of the poem beginning, "Sleep sweetly in this quiet room." The poem is by Mrs. Isaac Gates, of East Orange, N. J.
M. C. W.

Will someone please inform me who the author of the following lines may be:

"My faith can see with weary eye,
The dawn of heaven on earth's dim sky,
And from afar
Shines on my soul the morning star."
A. W. P.

Can you tell me where I can find the poem beginning:

"I wonder! Ah! I wonder,
When life's book shall be opened wide.
And mine shall be scanned by the Master,
And balanced on either side."
L. M. S.

"F. M. H." will find "The Bible Abridged," by the late Rev. D. G. Haskins, published by D. C. Heath &

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Co., Boston, useful. It gives a clear series of continuous readings and is admirably adopted for schools, etc.

M. C. W.

Where can I get the poem beginning:

"I know not what lies before me,
God hangs a mist o'er my eyes.
And o'er each step of my onward path
He makes new scenes to arise," etc.

Who wrote it? W. R.

If "E. V. F." has not already received the poem entitled "Called Aside," and will send her address to me, I will gladly send it to her.

(Miss) C. A. ROBINSON.
544 Elmwood Avenue, Providence, R. I.

About People

—By a unanimous vote of the trustees, Dr. William F. Slocum, President of Colorado College, has been called to the presidency of Oberlin.

—Edward Charles Baring, first Baron Revelstoke, who has just died, was a nephew of the first Lord Ashburton (Alexander Baring). In 1841, the latter negotiated with Mr. Webster the treaty which adjusted the question of the north-eastern boundary between Canada and United States.

—Mr. John Howells, a son of Mr. W. D. Howells, has received a diploma in architecture from the Paris École des Beaux Arts. "He is,' says "Harper's Weekly," "the fifth American *diplomé*, and has got his diploma in five years, the usual term being seven years."

—A statue of the late Ole Bull has been recently unveiled at Minneapolis, and is said to be a good presentment of the great Scandinavian. The statue is nine feet high. The violinist is represented standing in a favorite attitude, and holding his instrument as he used to hold it in the concert-room.

—It is announced that Professor Clement Smith, of Harvard University, is to be the next Director of the American School of Classical Studies at Rome, and that Mr. Richard Norton will serve with him as Professor of Archæology. Mr. Norton, who has been a professor at Bryn Mawr, is the son of Professor Charles Eliot Norton, of Cambridge.

—In a sketch of the late Louis Pasteur, in the current number of "Good Words," Mrs. Percy Frankland quotes the following description of the scientist as he appeared shortly before his death:

Weary, traversed with deep lines, his face and beard both white, his hair still thick and nearly always covered with a black cap, the grand forehead wrinkled, seamed with scars of genius, the mouth slightly drawn by paralysis, but full of kindness, as expressive in pity for the sufferings of others as indifferent to personal pain, and above the living thought which still flashes from the eyes beneath the deep shadow of the brow—this is Pasteur.

—Mr. Terence V. Powderly, of Pennsylvania, whom President McKinley has nominated Commissioner General of Immigration, was well known throughout the country some years since, as the General Master Workman of the Knights of Labor, an office which he held for several terms. Though his leadership was often questioned and he himself vigorously attacked, his service in enlisting for his organization the sympathy of Cardinal Gibbons was generally commended. The society had already been condemned by Cardinal Taschereau, of Quebec, and it was feared that the Vatican would approve the condemnation.

—The president and trustees of the University of Wisconsin announce that they have appointed Miss Annie Crosby Emery, Ph.D., Bryn Mawr College, 1896, of Ellsworth, Me., to be the "Dean of Women and Assistant Professor of Classical Philology." It may be interesting to other women—and to men, too—to note the method of Miss Emery's preparation for her work. As an undergraduate of Bryn Mawr she specialized in Latin and Greek. She was a Bryn Mawr European Fellow in 1892, and she went to Leipsic where she heard Professors Ribbeck, Lipsius, Windisch, Arndt, Gardthausen, and Brugmann. Before going to Germany, however, Miss Emery studied a year in the Graduate Seminars at Bryn Mawr and returned there after her fellowship year to complete the studies leading to the degree of Doctor of Philosophy.

—Professor Levin Goldschmidt, of the University of Berlin, who died recently, was a high authority upon commercial law. He was a son of a Hebrew merchant in Dantzig, but sought a professional career. He entered upon the study of medicine at the University of Berlin at the age of eighteen, other careers being closed to him at the time on account of his race. The welcome political and social changes of the following year permitted him to apply himself to the study of philosophy and law. He attained such erudition that he became a professor in the University of Heidelberg and a member of the Superior Court of Commerce of the North German Confederation from the time it was constituted, in 1870, until he became a professor at the University of Berlin in 1875. He also had the honor of being requested by the Institute of International Law to prepare a code for international arbitration His works on commercial law were numerous.

Bits of Fun

The parrot fancies that he taught man to talk. —*Galveston News.*

We would rather have anything that is lost stay lost forever than have it found by a methodical man.—*Atchison (Kan.) Globe.*

A close friend is one who will not lend you any money, and a dear friend is one who borrows all you will give him.—*Columbus State Journal.*

"The British Government," said the Turkish Minister, "will not consent to the permanent occupation of Thessaly." "That's all right," said

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the Sultan. "We intend merely a temporary occupation—similar to that of Egypt."—*Puck.*

"Where did you learn French?" asked the Parisian. "From a native," proudly replied the tourist. "Ah! A native of what?"—*Philadelphia North American.*

The beadle (to new minister)—A didna like the sermon for three rizzins; first, ye read it; secondly, ye didna read it weel; thirdly, it wasna worth readin.—*Exchange.*

How blessed the makers of peace.
How easy and pleasant their work!
They have to take nothing whatever from Greece,
And give everything to the Turk.—*Pick-Me-Up.*

He—When women get to voting, if they ever should, they will be found wearing the party yokes as meekly as the men. She—They wont if yokes are not in style.—*Cincinnati Tribune.*

Canon Knox-Little told a good story once at a church congress. He said he remembered a lych-gate in front of a beautiful church, which had been restored and made very nice. There was painted over the door, "This is the Gate of Heaven," and underneath was the large notice, "Go round the other way."—*Household Words.*

Dr. Samuel S. Wesley, being present during a performance of his fine anthem, "Ascribe unto the Lord," the basses sang their recitative, "Noses have they, and smell not," in a vulgar nasal tone, when Wesley remarked, in his most scarcastic manner, "No, they keep their noses to sing through."—*Exchange.*

Here is a clever anecdote, told by the Bishop of London, and never before printed in this country, I believe. A country curate, calling on the great lady of the village, introduced his newly married wife as "a poor thing, madame, but mine own," whereupon the lady, looking on the curate severely, replied, "Your wife ought to have introduced you as a 'poorer thing, but my owner.'"—*Time and the Hour.*

It is related that a sophomore one commencement day was crossing the campus of Emory College, Oxford, Ga., with his sweetheart, who stopped to read to read the inscription upon the stone to the memory of Ignatius Few, the first President. "What does this mean?" she asked, pointing to the line "Vivit—non mortuus est." Proud of his ability to translate Latin, the student explained: "He lives. No, he don't; he's dead."—*New York Christian Advocate.*

"That whole Pompeiian trouble might have been avoided," observed Diomed to Cæsar, as the two sat on the banks of the Styx, talking about the misfortune which befell that city, "if we'd only had an efficient city government." "Bah!" said Cæsar. "You couldn't have made Vesuvius quit with an ordinance." "Didn't say we could," retorted Diomed. "But if the Street-Cleaning Department had seen to the removal of the ashes promptly." "Ah," said Cæsar, "quite so."—*Harper's Bazar.*

Census of the World

A census of the world seems impossible, but it is going to be undertaken. The unparalleled labor is to be one of the gigantic projects to celebrate the advent of the twentieth century, and it is safe to say that a more stupendous undertaking has never before been devised. The scheme had its real inception at the biennial meeting of the International Statistical Institute, recently held at Berne, Switzerland, where a committee was appointed to consider ways and means. The first step in this important committee's labor was to enlist the interest and aid of Li Hung Chang. They met him when he was in Berlin, and secured his promise of his influence in China. In no nation will the work of census-taking be more difficult than in China. Anything approximating an accurate census of the population of the earth at the present time is, without doubt, an impossibility. In addition to the poles, there are many spots on the earth that have never been visited by the explorer, and others from which a census enumerator never would get away alive. The population of the earth is now estimated at 1,700,000,000—guesses founded upon the observation of travelers, and upon other guesses mentioned in treaties given by such countries as China, Persia, Arabia, and Turkey.—*London Mail.*

The American Seaman

Says the New York "Times":

The prevalent idea that the American man-o'-war's-man is the typical ignorant and rough sailor of the merchant marine occasionally receives a shock which shakes, but for some reason does not shatter, it. It is quite true that when Jack gets liberty after a considerable term of imprisonment at hard labor within the steel walls of a warship, he sometimes swallows more grog than is good for him and gets into trouble. But the records of the police courts in this city ought to show that this is infrequent. In foreign lands Jack is less likely to misbehave than at home, and so the silly article in a Venetian paper ought to have been discredited immediately on its appearance. But the letter of an American bluejacket published in yesterday's New York "Times" will certainly open some eyes. It shows that there are seamen in the forecastle who can write vigorous English, and who have some sensible ideas to express. The crew of the Minneapolis does not monopolize the intelligence of the navy. Three years ago, at the conclusion of the annual cruise of the First Naval Battalion of this city, the seamen of the organization desired to give a testimonial of their esteem to the seamen of the cruiser San Francisco. One of the militiamen drew a handsome design for a smoking-lamp, and a collection was taken up to have it made. Some of the cruiser's bluejackets got wind of what was going on, and they sent one of their number to the chief petty officer of the militiamen. "We hear," said Jack, "that you are going to give us a smoking-lamp. Now, if you don't mind, we can light our pipes at any lamp, and we'd like you to change that present. What we need most in the forecastle of this ship is a Century Dictionary. You see, we have a good many disputes about words and things, and we'd like to have an authority aboard." It is needless to say that those sailors got the lamp of knowledge.

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For the Little People

The Potato and the Strawberry

By James C. Challis

I.

One time a big potato grew
  Beside a small strawberry red.
They into conversation drew,
  And this is what Strawberry said :—
"I'm glad that I am not like you—
  'Way down beneath the ground, so deep,
Where it is dark and chilly—*Boo!*
  It makes my 'runners' fairly creep!
But you're too dirty to be seen—
  That's why you hide your head, I guess;
Your face is scarcely *ever* clean,
  You're just a lump of ugliness!
While *I* am beautiful, you see,
  And sweet and fair—complexion fine;
The people fairly worship *me*,
  They say that I am just divine!"

II.

The old Potato rubbed his eyes,
  And, speaking slowly, answered thus :—
"The vain, you know, are seldom wise;
  And those who make the greatest fuss
About themselves, oft know the least.
  Beauty's a thing that quickly dies,
And sweetness an insipid feast
  For all but girls and butterflies.
'Tis true I'm ugly, old, and queer,
  And make my home beneath the ground,
But while *you* last a month, my dear,
  I am on hand the whole year 'round.
So listen, while Potato sings
  To you a truth, my little Miss:
Not always are the prettiest things
  Most useful—just remember this."

More Ways than One

By Katharine Pyle

It was very early morning, and in every orchard, thicket, and wood, the birds were singing in answering melodies.

The little brown lizard that lived under a stone in the brook stuck her head out and looked about her. "I do wonder why that tadpole keeps going up there where the water is so shallow," she said to herself. "I think I'll just go see."

In a moment she had slidden out from under the stone, and up into the soft shallow where the tadpole lay. "Hello!" she said.

The tadpole paid no attention to her, but wriggled himself still further up the shore. "Oh, how beautiful!" he whispered to himself.

"What is so beautiful?" asked the lizard, looking about her inquisitively.

"That singing," cried the tadpole, ecstatically. "Oh! if I could only sing like those birds. Then he turned his little, dull eyes on the lizard. "I suppose you have often seen birds coming down to the stream to bathe," he said. "Do you think I look anything like one.

"Like a bird?" cried the lizard. "No, you don't."

"Well, I don't see why not," said the tadpole. "To be sure I haven't any legs, but I have a tail."

"Yes," said the lizard, "but birds have beaks, and feathers, and wings as well, and you haven't anything but a body and a tail."

"That is true;" and the tadpole sighed heavily.

The bird-songs were dying away now, for the sun was fully up, but the tadpole did not seem inclined to move, so the lizard settled herself down more comfortably and went on talking to him.

At first the tadpole was either too shy or too dull to talk, but presently the lizard spoke again of the birds, and then he began to tell her how he had wanted to sing ever since he could remember, and how he had tried and tried until all the fishes, and crayfish, and even the water-snails had laughed at him, but he never could make even a sound. He told the lizard, too, that even after all that, he felt sure that he *could* sing, if only he had legs and could hop about like a bird.

After that morning the lizard often came up to visit the tadpole, and he seemed to take great comfort in talking with her, for she never made fun of him, but tried to plan some way for him to learn to sing.

Once she suggested that if he were only on the shore he might be able to do something about it, so he wriggled himself up half out of the water, but almost immediately he grew so sick that the lizard had to pull him back again by his tail, feeling terribly frightened all the while lest it should break. It was the very next morning that the lizard found the tadpole in a state of wild excitement. "Oh, lizard, lizard," he cried, shaking all over from his nose to his tail. "Just look at me! *I'm getting legs!*"

It was true. There they were, still very small and weak, but really legs. The lizard and the tadpole had been too busy talking of how they could make them grow to notice that they were already budding.

They were still more excited when, soon afterwards, they saw near the front part of the tadpole's body two more little buds, and the lizard was sure these would prove to be wings.

It was a terrible blow to them when they found they were not wings at all, but legs. "Now it's all over," cried the tadpole in despair. "It was

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bad enough to not have wings, but now that I'm getting legs this way there's no knowing where it'll end."

The lizard, too, was almost hopeless for awhile, until she suddenly remembered how a crayfish she had known had lost one of its claws in a fight, and it had hardly hurt it at all, and she suggested that she might pull the two front legs off. The tadpole was very willing, but at the first twitch he cried out, "Ouch! that hurts!" so the lizard had to stop. She could not but feel, however, that something might have been done if the tadpole had not been such a coward.

But worse was to follow. One morning, before the lizard was up, the tadpole came wriggling over to the door of her house. "Lizard, lizard! come out here,'" he cried, and as soon as she appeared he breathlessly begged her to get a piece of eel-grass and measure his tail. "I've been afraid it was shrinking for some time," he said, "and now I'm almost sure, and I've been feeling so strangely, too. Sometimes I feel as though I must have air, and I get up on a stone so that I am almost out of the water, and only then do I feel comfortable."

Hastily the lizard measured the tadpole's tail, and then they sat staring at each other in silent consternation. It was almost gone!

Still the lizard would not give up all hope. She knew of a wise old crayfish, who lived further down the stream, and after bidding the tadpole stay where he was until she returned, she hastened away to beg the old crayfish to come and look at the tadpole and give his advice.

In a very little while she was back again, bringing the old crayfish with her. He came crawling along, looking both ways at once with his popeyes and twiddling his feelers, but the moment he came to where the the tadpole was he stopped short in surprise. "Why this is no sick tadpole," he cried. Then he added, addressing the tadpole. "Why are you here? Why aren't you out in the swamp singing with all the rest of them. Don't you know you're a frog?"

"A frog!" cried the lizard, but the young tadpole-frog leaped clear out of the brook with a joyous cry. "A frog!" he shouted. "A frog! Why that's better than being a bird. Oh little lizard, if that is true, I must say good-by. Hey for the wide, green swamps, and the loud frog choruses under the light of the moon! Good-by, little friend; good-by. Think of me sometimes when you hear me singing far away."

So the frog went away to join his brothers.

It was lonely for the little lizard after the frog was gone, but she comforted herself by thinking how happy he must be, and often at twilight she listened to the choruses of frogs over in the swamp, and wondered if the one who sang so much louder and deeper than all the rest was the little tadpole who had tried so hard to be a bird. "After all," she said to herself, "there are more ways of singing than one."

A Spelling Lesson

"Can you spell *kitten*, my little man?"
I said to Jack, five years old;
And behind his back Jack put both hands,
And he tossed his locks of gold.
"Too hard?" I asked; then his face grew grave,
And he said, "It isn't that—
But I'm too old for *kitten*, you know;
Now just you try me on *cat!*'—*Exchange.*

Bee-Hunting

A gentleman who spent some weeks on a sheep ranch in Australia gives a very interesting account of a day spent in bee-hunting with one of the sheep herders. This gentleman had been told that this herder had secured a thousand pounds of honey the previous season. When he heard this, he asked the bee-hunter if he might go with him one day on a bee-hunting expedition. The bee-hunter gave his consent. The day for the expedition came. The bee-hunter provided himself with some pure white cotton, a bottle with some gum, and a bottle of water. They started for the bees' land. For a long time nothing occurred. At last the bee-hunter gave a start, and went cautiously into a clump of flowers. Then the gentleman saw a bee perched on a stalk gathing honey. The hunter filled his mouth with water from the bottle, and when near enough to the bee squirted it on the bee, wetting it thoroughly. Deftly then he applied a bit of cotton to the back of the bee with the gum. As soon as its wings were dry the bee started for home, the hunter and his friend following it for miles. At last it disappeared in a hole in a tree. The store of honey was found. The bee-hunter smoked out the bees and got seven pounds of honey. When he was ready to leave, he gave an exclamation of joy, as he looked at a bird, something like a sparrow, but smaller, that hovered near. This, he explained, was a honey-bird, and that the bird would guide them to a home of bees. Off they started again, tne bird flying before them. After traveling many miles the bird hovered about some trees. The bee-hunter watched. At last a bee appeared, and darted in a hole in the tree close to the ground. These bees were smoked out, and another large store of honey secured. The bee-hunter left some for the honey-bird as wages for guiding him to this storehouse.

A Parrot and the Telephone

There is a parrot living in a town on the Hudson who can talk through the telephone. When the telephone bell rings, it is said that the parrot flies to the receiver and waits for some one to hold the bell to its ear.

How the Baby Got Home

A little boy, three years old, went out of town with his father. The father had to be back at work early on Monday morning. When he reached the city he found he could not take the little boy

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Some Noteworthy Books of the Month

FIRST BOOK IN PHYSICAL GEOGRAPHY

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Professor of Dynamic Geology and Physical Geography in Cornell University.

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The striking success of Tarr's Elementary Physical Geography in high-schools has led to the preparation this **"First Book,"** which is designed for use in public and private schools requiring a somewhat shorter urse than is given in the Elementary Physical Geography. Its claim to attention lies in its presentation of ysical geography in its modern aspect. The main emphasis is laid upon physiography, and all the features at have contributed to the rapid introduction of the earlier book are retained in simpler form.

A FIRST BOOK IN WRITING ENGLISH

By
EDWIN HERBERT LEWIS, Ph.D.
Associate Professor of English in Lewis Institute and in the University of Chicago.

12mo. Buckram. Price, 80 cents.

Lewis' First Book in Writing English is the latest and most practical fruit of that improvement in methods teaching English which was inaugurated in 1892 by the famous Committee of Ten, developed at the Uni- sity of Michigan and Harvard, and now prevails in the leading colleges and secondary schools throughout country.

In this forward movement the University of Chicago now stands at the front, with Michigan and Columbia, d Dr. Lewis' book presents the method of the University of Chicago. He has been assisted by such men Superintendent Nightingale, of Chicago, and by some of the ablest teachers in the high-schools of Chicago d Indianapolis. The result is considered by many teachers to be the best formulation of the latest and st improved elements of the reform in teaching English.

The book provides for the writing, rewriting, and revising of many short themes—this work being mainly ie in class. Subjects for these and hints as to their development are given until a habit of direct and lucid nstruction is formed. Invention, as it proceeds, is rectified by criticism, which process causes the pupil frame simple generalizations for future use.

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BASED ON MCLELLAN & DEWEY'S PSYCHOLOGY OF NUMBER"

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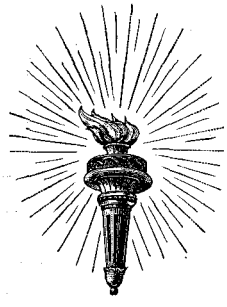

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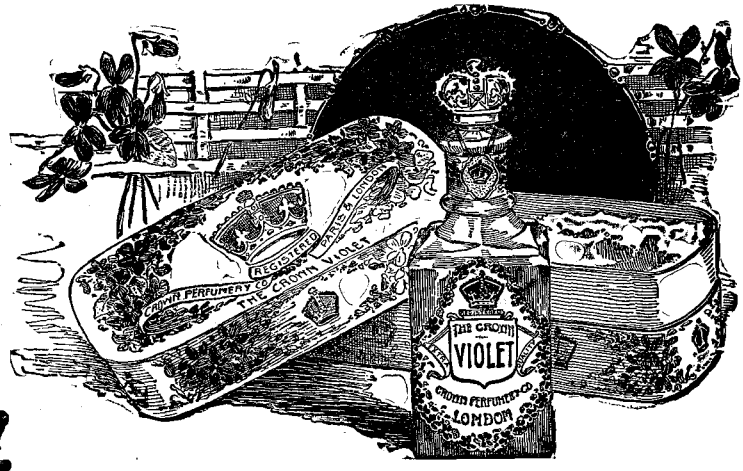

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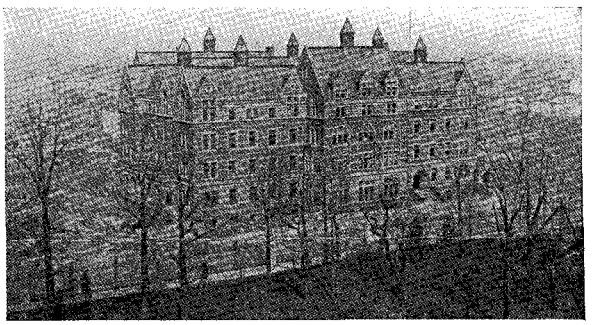

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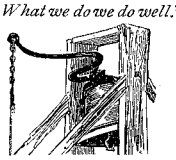

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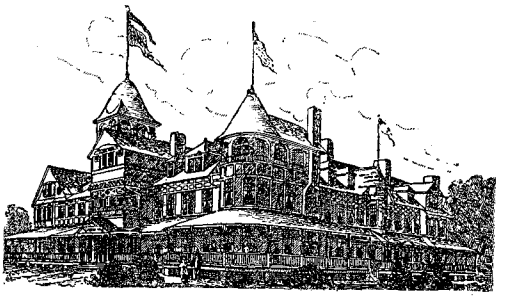

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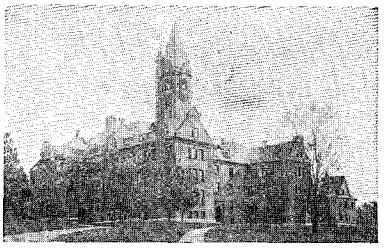

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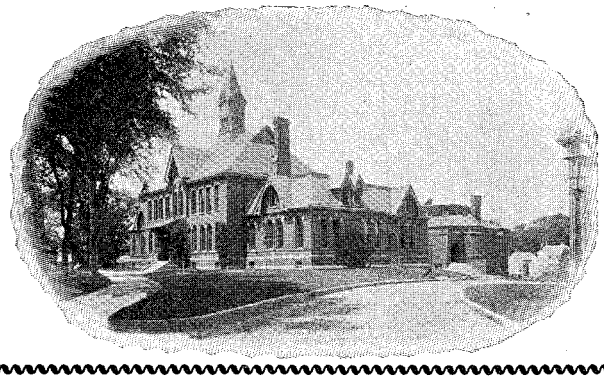

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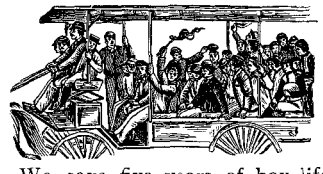

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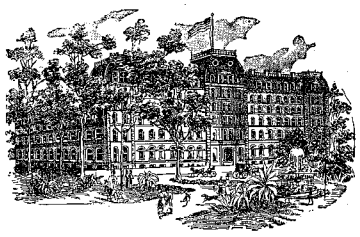

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